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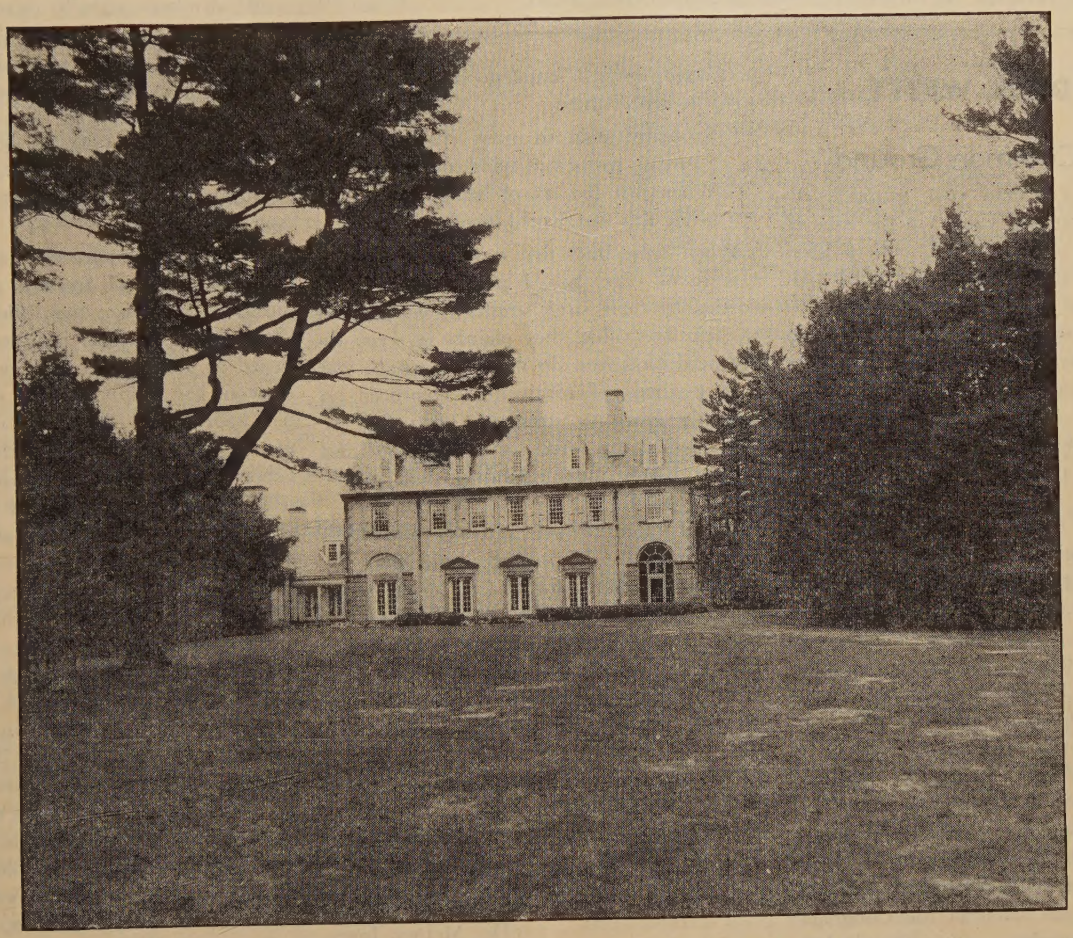

Thriving Mecca of New England Methodism

Methodist Conference Center, Rolling Ridge in North Andover, Massachusetts

May 14, 1952

FROM COVER TO COVER

Taylor E. Miller, pastor of The Methodist Church of Leonia, New Jersey, and former philosophy professor at Syracuse University, tells how THOMAS JEFFERSON SPEAKS TO THE U.N. ..... Page 3

PEACE CAN BE WON, asserts Paul G. Hoffman, head of the Ford Foundation, in excerpts from an address delivered at the General Conference of The Methodist Church on April 29th. ..... Page 5

The qualifications for GOD'S CANDIDATE FOR PRESIDENT are given by Clarence F. Avey, minister of Starrett Memorial Methodist Church in Athol, Mass. ..... Page 9

A LAYMAN'S FAITH is described by Dr. Philip W. Card, lay member of the College Avenue Methodist Church in Somerville, Mass. ..... Page 10

READERS WRITE

Sees "No Common Ground"

I confess that I read your editorial, entitled "Congregational Unity" in the issue of Zions Herald of April 23rd, with a good deal of dismay, and with some extended compassion for one who apparently has failed to grasp the essential nature of the whole conflict that has been disturbing our Congregational household. Your editorial indicates the same nebulous attitude of a will toward ecumenicity in general, that in the past you have detected in certain national executives.

There is no more common ground between the Evangelical and Reformed Church and the Congregational Churches (note that I say churches and not church — in part that is the nub of the matter) than there is between the Methodist Church and the Baptist Churches. Having listened to a reading of Bishop Oxnam's letter to the Continuing Greenwich Meeting, in which he roundly resented any attempt to introduce into the Methodist system anything resembling Congregational polity, you ought to have a little more sympathy for the Congregational order when its leaders are engaged in trying to abandon the Congregational pattern entirely — a pattern which is very dear to some of us, and by which we are prepared to abide as long as we are in the Christian ministry.

(Rev.) Frederick M. Meek,
Boston, Mass.

Fond Delusion

Mayor Holmstrom's article on brotherhood (Z.H. April 30th,) sets forth with force and beauty the universal Christian aim for our personal relations. But why should he in closing virtually remove the foundation by the lines which he quotes? For the sake of making myself understood, I — reluctantly — repeat them.

So many gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs.

When these lines first came to my notice a score of years ago, I perceived and was startled by their siren strain. Taking them at their face value, they plainly say: you do not need God, you do not need creeds, you have no need of forgiveness, you need no heavenly grace to strengthen you for the fight against the forces of evil without and within; a little human kindness will supply all your need.

Let us rather awake and cast away this fond delusion! Let us seek and find the one sure foundation for all true brotherhood. Does it not lie solely in the fatherhood of God? Is there any true brotherhood that does not rest upon this foundation? If God so loved us, we must love one another. And we truly love only because his love has taken possession of us.

I am sure that Mr. Holmstrom agrees with all this. It seems that his passionate interest in promoting brotherhood led him into an error that was not of his heart.

(Rev.) J. R. Van Pelt,
Des Moines, Iowa.

Mistaken In Attitude?

I join Lyndon B. Phifer in his dissent from Ernest Shepherd's article, "A New Temperance Approach." (Z.H., March 26th.) Mr. Shepherd is a personal friend whose abilities I admire and with many of whose views I agree, but I feel he is mistaken in his attitude toward the present program of our General Board of Temperance.

Having attended the Summer School of Alcohol Studies at Yale in 1947, I value much of the training I received there. Many facts which Yale brings out can be effectively used in teaching total abstinence. Howeve felt there a distinct lack of a full recogni that the alcohol problem covers a much w field than that of alcoholism alone, a w ness which Mr. Shepherd's article seem share to some extent. The moral and p ical tragedies to innocent and guilty w arise through the social, moderate and casionally "excessive" drinking of those will probably never become regular "ex sive drinkers" was not sufficiently recogni and the contribution made by the so drinking custom to alcoholism itself insufficiently considered. Contrast with the statement of Dr. Robert V. Seliger John Hopkins: "It is my personal convicti based on experience and psychiatry, that social drinkers actually cause more trou of more kinds as a group than do all t alcoholics." Scientific research on alcohol being done in other places besides Yale. it is unwise for any one "school" of medici to dominate the field of general health, would be unfortunate if Yale were to considered the exclusive authority on bev age alcohol.

The Church's approach must consider n only scientific truth from all reliable sourc but must recognize the validity of its ow Christ-inspired ethical insights. Methodism Board of Temperance, led by Dr. Carradi Hooton, has rightly made a distinctly Chri tian approach to the entire alcohol proble instead of being a mere echo of the Ya School. It has used Yale-trained men in i schools and its program, but wisely includ other personnel, emphases and approache The Church can give due weight to "sel determination" without ceasing a soun Christian pressure on the individual co science and the state.

Mr. Shepherd criticizes church agencies fo their "conviction that alcohol is the devil i the drama rather than human nature." Th Church must point out that, if not the devil beverage alcohol is at least one of the devil chief tools for the destruction of personal an social welfare, a tool which he could not us if no one manufactured, sold or drank it It may be a weakness of human nature tha people contract typhoid fever, but we try t isolate mankind from the sources of typhoid germs apart from which they will never have that particular disease. We ought to be a wise about alcohol. There are some "new approach" advocates whose attitude remind me of the son of a man who was a bank president and also the fire chief in his town. The son reported a number of fires and helped to fight them. Later investigation showed that he was "off" mentally and had set these fires himself.

Those who condone social and moderate drinking are helping to set off destructive fires in human nature, a part of which they

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Thomas Jefferson Speaks To The U.N.

TAYLOR E. MILLER

WE ARE STRIVING in the present for an effective adjustment of world stresses and strains in the so- political, economic, and religious spheres without de- ying the essential individual varieties, which make the den of our human planet an interesting and vivid uxy of harmonious yet distinctive colors. Our discus- has been conducted to a large extent on the interna- al level. The proposal of this article is to conduct it the inter-individual level. For that purpose we may mine the ideas in embryo as they appear in the early erican scene.

The League of Nations and the United Nations enter- es have often been compared to the Constitutional vention of 1787. The similarity is inevitable, since convention stemmed from a long historical line of h enterprises, beginning with the noble experiment of ens. But in order to examine the more elemental as- ts of this problem, we might concentrate on the period or to 1776, when the arguments concerned individuals hin one state, the British Empire.

Large areas of land and sea involved transportation in h a condition that separation was easier than cohesion. the attempt was made to preserve the bond of unity hin a single state of such dimensions that the concepts arding it then might be justifiably compared to the netary concepts of the present. The practical prob- s were often the same and the struggle to work these in a very realistic manner provides an excellent labor- ry against which many modern problems might be died.

THE COLONISTS WERE not neophytes in demo- cratic thought. The development of political theory regard to democracy was in an advanced stage. They ply moved on to the next step in a fairly well estab- ed pattern. The revolution which established the use of Hanover in place of the Stuarts declared the tern for revolutionary procedure. The striking fact s that they tried so hard to provide for international mocracy, before resorting to the finally necessary ex- dient of revolution. As late as the autumn of 1775, majority of the colonists hoped optimistically for their edom within a British Commonwealth. Their theory s not new. The essential features could be found in to and Aristotle. And Roman law holds that all men by nature equal. The more recent arguments of cke were used liberally, and Rousseau, though he was t nearly as influential in colonial thought, did declare nilar basic principles. Montesquieu provided a French ckground to American juridical procedure, and he imed that the famous tripartite division of government uld be found in the English constitution under which colonists lived.

Yet all of this theory had never been adequately applied the systematic investigation of a definite workable pro- am on such a broad level. Jefferson and Franklin were the leaders in this attempt. Their understanding of the philosophic issues involved was clear, and they bent their whole-hearted efforts to carrying out their ideas in the construction of a specific legal procedure designed to meet the needs of the individual colonists, and yet preserve the unity of the comprehensive British commonwealth. The fact that such a commonwealth was not actually established until 1926 was no fault of theirs. Though they could not sway the majority opinion of the British parliament at the time, they placed before them and their own people a program that was in many respects a duplicate of the later enactment. They did not hope for the immediate extension of that commonwealth plan to the world scene, but they did foresee that reasonable possibility and thus laid firm foundations for the actual extension that we now contemplate in the U.N.

THE MAJOR POINT of difference between their scheme and the aim of the United Nations organization is one of emphasis. We are presently concerned to adjust the interests of nations as large blocks of influence. They were concerned with the reconciliation of individual concerns and thus sought a purer expression of the democratic ideal. We claim that our problems are greater than theirs since more widespread and thus involving greater varieties of difference. But their problems represented just as great diversity of expression though admitting a certain unity of culture that is not available as a background to the discussions of the General Assembly of the United Nations.

The factor that did make their task a more difficult one was the goal they set. It would seem clear that their aim was higher and thus more difficult of attainment than anything we have on the contemporary world scene as an actual program in the process of formation by national and international legislatures. But though difficult of attainment, there is a necessary goal in the design of government for individual persons put forward by Jefferson and Franklin that is not accounted for in our present undertaking. Without that necessary aspect, though we succeed in the actual organization, we will fail the race of men in their search for a practical expression of that brotherhood to which they were born. That they have not been more fruitful in their struggle to achieve it is no denial of the reality of this ideal that beckons them on.

BUT JEFFERSON AND Franklin were not interested merely in glamorizing an ideal. They were concerned with the detailed manipulations necessary to the adjustment of intensely human problems. Yet through all of the detailed analysis in which they were involved they did not lose sight of the vision that beckoned them on. They made it continually more real as they dealt most vigorously with its practical aspects. They were dealing with the concerns of over two million people in the colonies and trying to relate them to the interests of the far more

extensive British empire. This was no small scale operation. Though Englishmen were dominant in numbers in every colony, the influence of other groups often superseded them as with the Dutch in New York. There were strong groups of Swedes, Germans, Welsh, Irish and Scotch-Irish making their area interests effective in the larger scheme. The strength of the Church of England was often challenged by Scotch Presbyterians and French Huguenots. There were small but effective groups of Jews, Finns, and Salzburgers. The block of Germans in Pennsylvania might be compared in their local interests to the isolationist French in modern Canada. There was considerable Negro population in every colony although they were already a major problem in the Southern colonies. The Royal African Company had a monopoly on the supplying of slaves to the colonies, and thus the king willingly urged this social burden on these neophyte organizations of public administration.

The white man's burden, which backfired in Asia during a more recent period, was already getting in its deadly work of undermining the state in this early American period. A paternal state was contemplated as far as the Negroes were concerned, and the dictatorial aspects of this were clearly evident. Slavery was attacked by pamphlet in the words of Judge Samuel Sewall as early as 1700, and this was a vital issue all through the period of adjustment with which we are concerned. Indentured white servants contributed to this same social problem.

Though the conditions for democracy were evident by Aristotelian standards with the middle class, composed of merchants, traders, shopkeepers and small farmers, dominant especially in the Northern and middle colonies, the problems of the extremes of aristocrat and serf were also present. The New England aristocracy was based on education in the Platonic tradition, but broke with that tradition in its acceptance of the "well born." This class was composed of the clergy, magistrates and professional men in addition to those superior by birth. There were clear social distinctions and precedence just as in the South, where the landed gentry ruled by virtue of wealth, acquired through birth and the proper influence in large measure. The Southern situation was not as bad as it would sound to a Marxian. The stress on education for political life among this aristocratic group might be compared with the fulfillment of the duties of a citizen in the politics of Aristotle. Four of the first five presidents of the United States were recruited from this group, notably of course George Washington.

The middle colonies also demonstrated clear class distinctions. The patron system in New York could be compared to the feudal method of the middle ages, with tenants almost entirely dependent both for livelihood and political expression on the great land owners. A though, this upper class group provided the educated resentatives, who were often very solicitous of the pe they governed. If this was despotism, it certainly was more enlightened than that which we have come to sociate with the term.

Though the middle class in the South was very w from living on the fringe both economically and graphically, the middle class in the middle colonies much more effective. They co-operated with the la land holders in many common enterprises. A man greatly respected for his ability in politics and educatio achievements no matter whether he belonged to the m dle or upper class economically. In Pennsylvania, N Jersey and Delaware the economic positions were of cidedly minor import and lines of political opposit were drawn with religious and racial interests paramou With Quakers, Lutherans, Presbyterians, Dunkards, C vinists (Dutch), Moravians, Baptists, and Roman Ca olics all effective in the Pennsylvania area, there w bound to be a strong discussion almost any political issue. Since basic idea of all the colonial found tions assumed the necessity of a vi relation between church and sta there is no doubt but that this sce in the 18th century paralleled mu of the life that we find so diffic in the 20th.

Into this complex and intricate involved social structure came an i tensely practical attempt at cohesio based on a political and philosoph theory designed to meet all of th various needs that had been e pressed. If Jefferson and Frankli were in the forefront of this mov ment, it was because of their stri ing ability to see the situation in i largest terms and yet with a consta and single theme. The Saxon ancestors of the Englis people had migrated from a mother country, even as th British immigrants went to the American colonies. Je ferson argued that the English would not submit thei rights to that mother country, and thus should not expe the British Americans to submit their rights to the Eng lish parliament, especially when, according to Jefferson "America was conquered and her settlements made an firmly established at the expense of individuals, and no of the British public." The key to the discussion was thi attempt to stay within a British commonwealth as Britis North America, but only if the colonists were granted their rights as Englishmen to govern themselves locally somewhat in the pattern of "states rights." Inter-individualism would then have become the cornerstone of internationalism.

Jefferson maintained that a break with England in favor of establishing a new nation "would be thought a hard condition to those who still wish for a reunion with their

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"The Christian message is not an exhortation — 'try hard to be good.' Good advice, but there is no saving gospel in that."

• • • •

"Marching Off The Map,"
by Halford E. Luccock,
Harper and Brothers, New York.

Peace Can Be Won

PAUL G. HOFFMAN

M DEEPLY conscious of the influence which The ethodist Church has always exerted on behalf of , of its present yearning for peace, and of its eager- to make any and every contribution it can toward ing a peace founded upon justice to this troubled d. Peace, even an uneasy peace, has eluded us in a. There are many other trouble spots throughout orld where violence might break out at any moment. ywhere within and among the nations, there is a state nsion.

one factor is responsible for all this unrest, but over- wing all other factors is the determination of the nt Russian leaders to force their way of life upon the f the world. Unless and until there is a change in y on the part of the Russian leaders from one of con- to one of live and let live, there cannot be any sub- ial lessening of international tensions or any final ion to the problems that most directly affect our daily here at home. The crushing taxes we are now pay- the constantly increasing controls on our economy, act that 3 and one-half million of our best young men women are in military service — many of them fight- nd dying in Korea — all these are the direct result e Kremlin's drive for world conquest.

ere are those who believe that drive can be halted by another general World War. That there is er of our becoming involved in another World War, ne can deny. World War III would cost us a billion rs a day. We would count the casualties not in sands but in hundreds of thousands.

HERE ARE THOSE who believe that we are in for a long, long period of cold war, the outcome of which ld be settled by attrition. This appalls me and fright- me. If neither a hot shooting war or an indefinite inuation of the cold war is acceptable as a means of ging about a change in policy on the part of the Rus- leaders, do we have a way out?

believe that we do. A shift in Russian policy can be ght about provided four conditions are met: first, the ian leaders must be convinced that they cannot con- the world by military aggression; second, the Rus- leaders must be convinced that they cannot conquer world by the more traditional method of inciting in- l revolt within the free nations, and knocking them ne by one; third, the Russian people must be con- ed that the people of the West, particularly the Ameri- people, really want peace; and fourth, the United s of America must give a dramatic demonstration to world, that this free society of ours better can minister e needs of man, not only materially but also intel- ally and spiritually, than any other form of society.

is my conviction that the Russian leaders are rapidly g faith in their ability to carry out their plans of uest through military force. Thwarted in their mili- ventures, the Russian leaders of this moment are still hopeful that they can take over the free world by knocking off the free nations one at a time by internal coups like the one they engineered in Czechoslovakia. They know that more than three-fourths of the world's industrial production is ours. They know that we have the spiritual advantage of being free. The strength of a thousand free men is many times that of a thousand slaves.

THE FACT THAT the material and spiritual advantages lie with the free world is in itself no guarantee that the free world will stick together and work together. That will transpire only if the United States adequately discharges its responsibility as the leader of the free world. It's unfortunate that dollars leaving our shore are generally labeled as "foreign aid." Foreign aid is an unfortunate and inaccurate phrase. "Foreign" denotes something alien to us; "aid" denotes charity. What we call "foreign aid" is neither of these. It is not aid at all; it is insurance and enterprise.

The opportunity to help India and Pakistan is still present. We have made a good start in both countries. . . . It is my estimate that an investment of a billion dollars in the next five years (200 million per year) in this subcontinent will contribute significantly toward making a success of two of the most vital political experiments going on in the world.

Persuading the Russian people that we really want peace, presents great difficulties. The people of Russia have it dinned in their ears by their leaders that we of the West, particularly Americans, are war-mongers and out to destroy them economically and politically. We have got to exercise real imagination in finding ways to counter this big lie with the big truth directly. No single group has contributed as much to a better understanding of America on the part of alien people than have the missionaries of the Christian churches. They will be an even more potent force in the future if the rest of us give them some help.

IF WE ARE TO lay the foundations for enduring peace, we must give a convincing demonstration here at home of a free and unafraid society at work. We must guard against inroads on our fundamental freedoms: freedom to think, to speak, to criticize, and to worship as we please. We have the opportunity to give the world a dramatic demonstration that a government of the people and by the people can do more for the people than any other system devised. We cannot give this kind of demonstration until and unless we dispell the smog of hate, fear and political amorality that now prevails and substitute for it good will, confidence and integrity.

What I have been talking about is waging peace. My final word is this. If we make up our minds to wage the peace, and to wage it with the same boldness, the same imagination and above all with the same sense of dedication we give to winning a war, peace can be won.

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While the Editor of Zions Herald is attending General Conference in San Francisco, Francis C. Wilson, minister of Epworth Methodist Church, Worcester, Mass., is serving as guest editor.

The General Conference Does Its Job

The 1952 General Conference completed its work last week after a hectic 14-day session in San Francisco, but it will be some time before Methodists in their local churches can fully evaluate what has been achieved. As usual, there was much compromise, some side-stepping of real issues, a good bit of reactionary stand-patism in places, and a conservative bent for the *status quo*. This was to be expected. But there was much significant legislation, too, that speaks well for the vigor and vision of our Methodist Church.

The intent of the much-debated Survey report won the approval of the 720 delegates. Many of its recommendations were adopted, others modified, and some held in abeyance. The co-ordinating council at the top of the church, which many people rightly feared, was created, but without the broad powers over major administrative agencies recommended by the Survey Commission. Some 151 members were eliminated from present boards and a number of publications were consolidated. Three interboard agencies were established to curtail overlapping activities. Changes were authorized in the administrative ganization of local churches, setting up commiss in the official board.

All of these are to the good in helping to stream the obviously topheavy machinery of the church, are significant in the fact that a majority of the gates reflected a growing sentiment among the and file that changes must be made — even drastic than those approved at San Francisco — if church is to effectively serve a fast changing wo We must vigilantly guard against a competi bureaucracy becoming entrenched in the adminis tive machinery. In time, the full effect of the Sur Commission's report must be achieved in one fo or another for the sake of both efficiency and econo

A wise action of the General Conference was le lation permitting any Methodist church to tran from one jurisdiction to another, provided all par consent to the change in affiliation. This, in eff opens the way for a possible solution of the comp Central Jurisdiction issue. It does not begin to so the problem, of course, but as the *New York Tim* put it, the action "puts a dent in the bias" of segre tion. It is only a beginning trend, but we hail it a significant one. Approved also was a resolution ca ing for a continuing study of race discrimination the institutions of the church, which provides anoth wedge in the wall of prejudice. We feel both actio augur better race relations within the church.

As was expected, the Methodist Federation for S cial Action was severely spanked and an official boa of social and economic relations was established. Th latter was a sound move, long needed. But there still a vital place for a vigorous unofficial body provide a cutting edge of social consciousness in th life of the church, even though the present Feder tion has been pretty well discredited in the eyes most Methodists.

Many of the "old chestnuts" of perennial Methodi debate — clergy rights for women, the "no smoking pledge for ministerial candidates, and whether un ordained pastors should administer the sacraments — came up for hot discussions as usual. The only chang approved was to allow unordained men to administe the sacraments if studying for ordination.

A record general budget of 11 million dollars fo each of the next four years was voted, an increase o two million per year for the coming quadrennium

What The Methodist Church does in the interven ing years between General Conferences is the bes test of the real contribution which any session makes

shall watch with keen interest what transpires in church at large *after* San Francisco. We hope that hall find that it has been a good Conference. At it proved itself willing to try some rather drastic ges for the good of the church. In this the 1952 ference did a good job for Methodism.

Real Americanism

he selection of Mrs. Toy Len Goon, China-born dry operator in Portland, Maine, as the American her of the Year for last Sunday's observance of her's Day was a splendid expression of the gen- spirit of real Americanism. No finer tribute to meaning and power of our free democracy could been made.

rs. Goon is a real American, although born in ton, China. Her husband, Dogan Goon, served n American soldier in World War I. Since his h twelve years ago, Mrs. Goon, although without nal education of any kind, has been a good bread- ner and mother to her eight children.

hose children have turned out well. The eldest is a doctor in Salt Lake City, the next a store er in Lynn, the third an M.I.T. graduate working is Ph.D., the fourth graduating next month from ton University, and the fifth in the U.S. Navy. o of the three girls are working, the third still in school.

rs. Goon, a member of Portland's First Baptist rch, is highly respected throughout her commun- a good citizen in a land of free opportunity. She symbol of America's greatness.

Sees Need of Religion

ast week AFOL's United Automobile Workers ed in favor of a world-wide study of religion to l an answer to "the troubles of our times." Here clear indication of something new in organized or's outlook and is thus heartening to churchmen ughout the country.

he union, in the proposal, said current tensions em to be related to a lack of an appropriate re- ous response to the impact of science and indus- lism" and that "a new way of looking at, conceiv- and living our religion is needed."

he fact that here is an instance where labor leader- p recognizes the vital role religion can play in the ution of economic and political problems should llenge the church to be a better witness of spiritual vening than ever before.

". . . . Such Sweet Sorrow"

Dear Boss:

Now that you have descended from the clouds of General Conference oratory to the peaceful plane of pastepot and shears as the "spiritual leader of the minority," it might be comforting for you to realize that certain stalemates in San Francisco are exceeded only at Panmunjom. . . . That was indeed a classic statement in the world-shattering "no smoking" issue, to the effect that it is "not that we are opposed to tobacco so much as it is that we don't want anybody to get the idea Methodists are lowering their standards." Consistency and ethical honesty, thou art indeed jewels! . . . Turning to an *important* issue, President Truman's point that we refuse to buy an armistice in Korea by turning over human beings for slaughter or slavery, pretty well expresses the U. N. hope of freedom for millions now under terrific pressure. . . . A hearty "Bravo" to erudite Chancellor Daniel L. Marsh on the honor that comes with publication of his 1950 baccalaureate sermon, "Wisdom's Seven Pillars," in Macmillan's *Best Sermons of the Year* . . . From Augsburg, Germany, comes a friendly "Hi" from Chaplain Francis J. Mazzeo to all his fellow clerics of the New England Conference. He plans to be home in August. . . . Did you see where a bank robber out in Kansas confessed his guilt from a pulpit? A large radio and television audience, besides the watching congregation, heard the dramatic confession. Well, that's fine, but how much can you exploit the pathos of human sin and humble repentance? . . . . The New England Woman's Society of Christian Service has launched a drive to raise $30,000 for construction of a needed building for the Hattie B. Cooper Community Center in Roxbury. We hope local societies of the good ladies of Methodism will generously respond with the necessary funds for a very worthy cause. . . . A recent survey shows that religion is gaining larger interest. In the last 25 years, churches have grown twice as fast as our population, 59.8 per cent to 28.6 per cent. This year over 12 million Bibles and testaments will be sold. One religious radio program alone was checked and showed a million and a half sets tuned to the network broadcast. And so it goes. How good it would be if we could know how deeply religious this upsurge of interest really is. . . . Oh well, no use dreaming. Thanks for the loan of so battered a typewriter, but so interesting a group of readers. . . . Good luck to Zions Herald . . . hope it survives these three weeks. . . . FCW.

What Makes Marriage Moral?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR JUNE 1st.

Exodus 20:14, Matthew 5:27-32, Mark 10:2-9.

Christian Marriage

In early Hebrew history the commandment, "Thou shalt not commit adultery" came from God to his people. The Hebrew people made the penalty of death the punishment of every case of breaking the marriage vows by an act of infidelity. Religion has always taken account of the marriage vows and has tried to throw around them every safeguard and sanction. As a result, some very clear procedures have been developed which we call Christian, and at their best they are adequate to the ever changing patterns of a very complex society.

Jesus in his experience among people gave some very definite instructions about marriage. On his final journey to Jerusalem, Jesus was asked a catch question about divorce by the Pharisees in an effort to trap him: "Is it lawful for a man to put away his wife?" To this insincere question, Jesus made a quick and definite reply: "What therefore God hath joined together, let not man put asunder." Then followed the final endorsement by Jesus of the ancient commandment against divorce except for adultery: "But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery."

The basis of a Christian marriage is far deeper than a commandment based upon one cause for divorcement. It lies in the character of the persons who marry. What we lack in our civilization is essentially good people. Many of the people are scarcely fit to live on any but the lowest human level. When they marry like foxes mate, what can be expected except an early separation and a broken home? There is no amount of advice that can be given to newly wedded couples which will make up for essential lack in character on the part of one or both of the parties.

The Fellowship of Marriage

One of the main purposes of marriage is child-bearing and nurture. No better place has ever been found in which to rear children than that of a Christian home. No worse place can be found than a home in which there is no real Christian nurture and fellowship. If procreation and child support are the only purposes of marriage, the bird's nest and the breeding pen in the feed lot are as good as the home. There is something more to marriage than even home-making. Many homes are essentially pagan in their influence. The fellowship of marriage is too often based on servility, home-made fascism, and peace at any price.

The fellowship of parents, bound by marriage vows to raise a family worthy of the name, can be made the most Christian thing in the world. The high and low and routine hours of sacrifice and service and co-operation, born of close and intimate human relationships on a spiritual level, create a real fellowship.

We come to a question which ranks high in the l marriage relationships, and must have serious consi tion. It is that of parents living the lives of their chi and mapping out their careers. This is so common illustrations are ready at hand. A father has a fac and he got it from his father and grandfather. He cides that the factory must stay in the family, so he ons thus with himself: "I will build bigger and b factories for my sons, and hand them more than I ceived from my father." The sons accept the fac enter a kind of slavery and hate the father, the factory most of the neighbors who work for them. The w process is not only foolish, but un-Christian. If the of their own free will to carry on as factory owners operators, all is good.

What About Divorce For Christians?

It was easy during the time of Jesus to get a div on trivial grounds. Today we call it "incompatibili Jesus faced this problem, for in his day a man could cure a divorce for any kind of dislike for his wife. seems that men as a rule have a priority right in secur a divorce, due to some low reasons which have not b divulged by man.

The fact that one marriage out of every three in United States ends in divorce should raise some seri questions about our ways of life. The reasons for this not too hard to find. We are steeped in materialism, a we make marriage something of a contract or barga counter affair.

Underneath this high divorce rate is a faulty educati for life. We have spent a lot of time in studying the atc and a host of material things, but very little on the scien of human relations. We can make a kitchen full of ga gets and handy devices for home-making, but what go into the wife and husband and children who live in t home is outside our interest.

We are making some progress in the science and art building Christian homes. The church has begun to fun tion as a servant to family life as well as to individual Too often we have been content to foster a few happ marriages among our people, but too frequently we ha left them to find the ways of building a Christian ma riage relation by their own unaided efforts.

It is recommended by the Methodist Discipline th courses of study be given in the church school, in sermon in vital observance of National Family Week. All c this is but a meager beginning in a process which promise much for the future home life of America. We shoul welcome all such efforts on the part of the church t build Christian homes for today and for the future, whic is our duty and privilege as Christians.

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God's Candidate For President

CLARENCE F. AVEY

HE PEOPLE OF the United States are about to engage in democracy's most spectacular event, the elec- of a chief executive for the republic. The initial ces are now being made in the state primary elections. anticipation of the election campaign, Norman Vin- Peale, famous minister of Fifth Avenue's Marble Col- ate Church in New York City, has come up with an inal idea. He suggests a prayer plan for choosing the president. "The sole and sincere purpose," he de- es, "is to receive divine guidance in choosing the man m God wants as the next leader of this great country. sincerely seeking God's will in electing our president, can be guided to God's man."

voters are asked to pray thus: "Almighty God, I bly ask guidance that I, as a responsible citizen of United States, may see and do my part in helping to ose the right man as our president. Help us to select man who will follow thy will in this crisis of our ory. Amen."

here are two novel ideas in Dr. Peale's proposal. One hat the matter of electing a president is a legitimate me for prayer. This implies that we, of our own in- gence and judgment, may not be able to make the t choice. A willingness to pray about the issue would acit acknowledgment of our insufficiency, our need for . And secondly, God may have his own choice for sident! This is a unique thought. No matter who y be our final choice, that man may or may not be d's choice. God's man for president may be worlds ay from the final selection that the American people y make.

UT IT WOULD lift our sights and elevate our motives if we could really and honestly ask ourselves, ho is it that God wants at the head of the American ion in these critical days?" We elect a president on ch the same basis that we do so many other acts of life, mely, on the basis of self-preservation. We vote for man who, we think, will be best able to protect our sonal interests, financial or otherwise. Our motives are judiced, and not based on any great or eternal prin- les for action. Our choice, then, might be greatly dif- ent if made on the consideration of God's candidate the nation's top man. For our thoughts are not d's thoughts, neither are our ways his ways.

The need of the hour in America is for manhood and dership. We are suffering from a famine of greatness. t not amazing that in a privileged people numbering ,000,000 we can find so few men who can be thought in terms of presidential timber? Surely the proportion the truly great was larger in the early days of the ublic!

God's candidate for president? Who is he and what is like? Without presuming to read the mind of the rnal, we do know our faith and what it requires in racter and responsibility both private and public. For one thing, the man whom God wants may not be among any of those whose "hats are in the ring." The man of God's choice may be a political unknown, not among the ambitious and place-seeking candidates of the hour. His qualifications would be quite different from the usually accepted capacities of a political runner for office.

GOD'S CANDIDATE, I believe, would be a man of vision. He would be a man who can see this distraught world of ours as a whole. Not simply the fragment of it which we call the United States of America, no matter how important that may be, but all of it. He would view the world, not in terms of self-interest, national or private, but in terms of needs. The whole whirling planet would be encompassed in his outlook.

He would be a man of humility and sincerity, so transparently honest and full of integrity that he would be commended even to those who utterly disagreed with him; a man for whom words would be vehicles to convey truth, not to becloud issues; whose word would be as good as his bond. He would promise nothing that he had no intention of carrying out, and accuse his opponents of nothing unless he was thoroughly convinced that they were guilty.

He would be a man of the people, a man whose actions and policies would not favor some people but all of the people. In him would be a deep and all-embracing sympathy for the little people of our own country and of all the world — the people who are pretty well convinced that they have no champion today but communism. He would be unable to face the starvation of 16,000,000 Chinese, even though they were technically communists, without compassion.

He would be a man of peace, not in words only but in deeds. The climate of his mind, his whole intention, would be in the direction of conciliation, goodwill, and brotherly relations with all mankind. He would not be caught boasting that his personal ultimatum had forced the hand of other great powers. He would be daring enough to put untried methods to work in lessening the tensions which bedevil the world. He would assume moral leadership, the leadership so much needed to blaze new trials into an orderly world.

IN AMERICAN LIFE we once had a man who would meet these specifications. Not always liked or appreciated in his own day, he is now revered as the greatest American. He was "honest Abe." He could be trusted. He might make mistakes, but they would be mistakes of the heart, on the side of sympathy, kindness and justice, and not the cruel mistakes of greed, selfishness and preying on his fellowmen. In a word, he had character.

God's man for president in this hour, when we are hanging by a thread between war and peace, would be a "kindly-earnest, brave, foreseeing man," a man cast in the mold of the immortal Lincoln, man of the people.

A Layman's Faith

PHILIP W. CARD

ONCE MORE IT becomes the privilege of a layman to talk about God. To this particular layman, it is a most welcome and a very special privilege, indeed; for in the course of fifty fast-moving and turbulent years, he has become increasingly conscious of the direction, help and goodness of God. I must confess this consciousness of God did not appear suddenly in my life. It did not spring full-blown over night. Rather did I have to work for it, year by year and develop it, experience by experience. The seed was there, as it is with most of us, but the cultivation of that seed was left to me, as it is to you. Bear with me for a few moments, while I trace briefly how this one layman cultivated that seed and arrived at his present day concept of God.

In the first decade of life, God, naturally enough, was but little more than a name. It was an introductory period, in which God figured as a mysterious being of the skies, who, in a vague sort of way, resembled my earthly father. Benevolent and kind if I were good, he could be terrible in wrath and swift in punishment if I were bad — which I undoubtedly was, at times. I meet people every day who have never developed their knowledge of God beyond this introductory stage.

In the second decade, God became a little more prominent in my consciousness, thanks to the mediums of my mother's teachings, church and Sunday school. But he was still far off — and very unreal. He represented a deity whom all good respectable people everywhere worshipped — but I was very busy growing up in this stage of life. The world was still new, terribly fascinating and close at hand. I know many people who have become hypnotized by this teen-age concept of God and who refuse to develop it further.

THE THIRD DECADE, of course, was the period in which I passed from youth to young adulthood. In blissfully blundering my way through all the experiences of human love — as most of us do — I began to associate God with a divine love, for the first time in my life. The profound implications of this, of course, escaped me at the time, but I knew I was closer to God than I had ever been before. We have only to observe the young couples strolling hand in hand to know there is a large segment of the population who are now passing through this period.

The fourth decade was mainly devoted to the business of what is sometimes called "getting ahead," or "getting on in life." Not much time was spent in thinking just what it was I was getting ahead to, but I realized keenly that now I had responsibilities and that I must be attending to them. The rosy glow of the previous decade had more or less faded and I was quite preoccupied in facing the grimmer aspects of life. God was there, all the time, of course, but he and I never seemed to get together very much except on Sundays! How well it is written, "Remember thy creator in the days of thy youth" — and how hard it is to do! Nevertheless, it was during this period of life that I remember I began to wonder vaguely if philosophy of life had something missing in it. It n occurred to me just what it was — simply a hazy lon for something a little more satisfying — or perhaps n permanent — than just "getting ahead." Many, m people are mired in the morass of this kind of think and become hopelessly bogged down.

BUT IN THE FIFTH decade, I very definitely kn that something was missing and furthermore I kn what it was. It was in this period of life and not bef that I formed the habit of silent prayer which I have k up to this day. In a way, I was forced to it, for life l suddenly grown very complex and it seemed every brought a host of problems — most of which I ponde hopelessly and helplessly. From a rather shy, diffid start, at the first, the habit of God as a silent partner my life has grown into every fiber of my being. Only and I know of the problems faced and the decisions ma Very, very fortunate do I count myself and the host people whose knowledge and love of God has progress to this point.

Now at the start of the sixth decade, I find myself absolute dependence upon the grip which I have on Go hand and terrified at the mere possibility of losing n hold. May it please him that I never do, for, as I ha said, I am supremely conscious of the direction, help a guidance of God in my life. And so, I imagine, are ma of you, for who is there among us, whose life spans a h century or more, that has not been impressed, at some ti or other, with the fact that a supreme power outside himself was irresistibly moulding, shaping and guidi his destiny? Speaking for myself, I would testify that n other experience of life transcends this in importance.

I MAY SAFELY ASSUME that we have all thoug of God, but it is to the prayerful, thoughtful reco sideration and re-examination of this supreme being th I would commend you, not necessarily through the ey of either church or clergy, but as laymen and laywome For the man or woman — Christian or not — who is no gratefully conscious of God, has not lived in the trues sense. He may have carried on the functions of life — a do our animal friends — but he most certainly does no know life or realize in the slightest degree, the full mag nificent extent of it.

For God's works, his love, and his compassion surrou us on every side. We cannot ignore them and have th kind of life in which "our cup runneth over." Who ha not, for example, marvelled at God's goodness in allowing him just to be alive on a soft spring morning with a sparkling sun in a clear blue sky and a warm south wind blowing on his cheek? Or who has not stood in the path of a rising full moon and looking up at the panoply of stars and sky, murmured gratefully in his heart, as David did, "When I consider thy heavens, the work of thy fingers, th

n and the stars which thou hast ordained, what is man thou art mindful of him, or the son of man that thou est him?" If you have never had this experience, my ds, then you have never lived.

HO HAS NOT felt the thrill and the honest satis- faction of a project successfully completed after ks or months, or even years of concentrated effort? the sincere layman, this feeling is like God's finger ing his pulses and is a manifestation of God's ap- al of his work. On the other hand, he who has never ed to God in moments of black despair when friends, ily or so-called experts alike can offer no solution for problems — I say that that person also has never lived. or it is true, is it not, that one must experience triumph disaster alike before one really knows life? Kipling w the answer to that. You will remember he said that have to treat those two imposters just the same if you e to be a man. In other words, triumph and disaster are relatively unimportant, regardless of the value we ans place upon them. It is, in very truth, how we t them, how they affect our characters, our thinking our lives — that is what is important.

is said, and not without some reason, that the world never been in a more chaotic state than it is today. We e, apparently, arrived at the eve of Armageddon. We e wars and we have the rumors of wars. We have cor- tion in government and we have scandals in both high low places.

our personal lives, also, the going never seemed so gh. The cost of living was never so high, taxes were er so crushing; all incentive for personal achievement ns to have been taken away. We are threatened with aternalistic and a socialistic form of government which ns to reward the shiftless and the lazy while it penal- the industrious and the thrifty. And to top it all off, rding to present day Jeremiahs, the younger genera- is growing up wildly without respect for authority — er of their parents or of constituted government.

S A LAYMAN and as a devout believer in the ulti- mate goodness of God, I find myself in complete dis- eement with all of this. It is all natural enough, for I look back in history, I find that chaos — or a very sonable facsimile of it — seems to be the normal state affairs in this world of ours. It would be difficult to a very long period in the world's history where, some- ere on the face of this globe, there were not wars or at st the rumors of them. From the crack of the first vn of civilization right down to the present day, man been prone to reach for the club, the gun and the non to prove his arguments. Like the horse, which been bred for centuries, but which has not yet had kick eliminated from his nature, man still retains his tinct for war.

There is, however, one important hopeful factor to be sidered in this situation. He has become so clever and cient at killing off his fellow-man, that he shows signs e and there of beginning to frighten himself. Witness neral MacArthur's speech on the decks of the "Mis- ri," or more recently, Churchill's wistful note in his speech to Parliament. No, man no longer rushes to war as hastily as he did even just a short century ago. Slowly, but surely, he is learning.

Then, too, corruption in government has been prevalent ever since man organized government. Possibly you may remember from your school days that the great Roman Empire itself was at one time knocked down and sold to the highest bidder. Even the bitterest critic of present day government in this country would have to admit that that has not happened here — as yet. Man still has to learn to treat corruption for the disease it is — meanwhile he insists on punishment for the individual instead of treatment and education for the masses of his under-privileged fellow-men. But, even in this field, there seems to be promise of better things. Witness the rising tide of public indignation as each new scandal takes its place in the headlines, which heralds a rise in public morality.

AS FOR THE YOUNGER generation, they have been lost since the days of Pliny the Elder. He, too, moaned that "children have lost all respect for their parents and the forces of authority." Now, that was back in the days before Christ, but who would deny that the world has made much progress since then — and mainly through the efforts of these same lost generations?

It is my privilege to meet and work for a goodly cross section of the younger generation of today. I have come to know them, and knowing them, I have come to admire, respect and even to have a downright affection for them. By and large, they are a pretty good product. Faced with uncertain and rapidly changing conditions, they are so brave — and yet so pathetic withal, in their courage. While they may lack experience, judgment and a certain adult wisdom that time alone can give them, they possess a light-hearted courage and a clear-eyed vision that will carry them far in overcoming the difficulties they face. Frankly, I envy them, in spite of all the trouble I see, or think I can see, ahead of them; and I would join their ranks if I could.

If we could only remember that in storms or sunshine, sickness or health, disaster or triumph — whatever the external conditions, — God is good. I find these three words eternally fresh, eternally inspiring, eternally full of hope and promise — eternally true.

I DO NOT AGREE that the world is in any greater state of upheaval today than it has ever been. In fact, in many ways, it is vastly better off than ever before. The point and truth of the matter is, that despite our fears of changing conditions and doubts of our ability to handle varying circumstances, God is still in his heaven — as he has always been. Possibly the world looks bleaker at this time because he is not in our hearts. Our influence in this world's affairs may not be great, but in our personal lives, we may still walk serenely and humbly with our God, however the storms may rage about us.

In return for the most abundant life known to man, he has only to follow the simple dictum given to him centuries ago: "He hath showed thee, O man, what is good — for what doth God require of thee, but to do justly, love kindness and walk humbly with thy God?"

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Methodists Revamp Finance Commission

San Francisco — A former commission of The Methodist Church was renamed the "Council on World Service and Finance" and given increased responsibility by the Church's General Conference. Previously, it was known as the "Commission on World Service and Finance."

One of the changes made regarding the council (commission) is that hereafter all the agencies and boards of the Church must submit to it detailed breakdowns of their budgets. It is given authority to "withhold approval of any item or items for inclusion in the world service budget which in its judgment represents unnecessary duplication of activities or programs within a world service agency or between two or more of them."

Other functions assigned to the council include: handling treasury functions for any world service agency not large enough to have a full-time treasurer or whose handling of funds is inadequate; holding and investing funds at the request of any world service agency or any general agency whose investment program is not approved by the council; maintaining a personnel registration bureau which would serve as a clearing center for persons seeking positions with general agencies and which would supply information about candidates to interested agencies; maintaining and supervising the statistical office of the Church; and operating a department known as "The File of Pastors and Church Officials."

The Church's Survey Commission report had proposed a centralized treasury and a centralized investment of all funds of Church agencies and boards and power to withhold funds from agencies which declined to ac decisions of a proposed co-ordinating c cil. A co-ordinating council was appro earlier, without power to make binding cisions as proposed by the commission. approved proposal on the council on w service and finance also represented a c promise, and was adopted with less autho than had been suggested by the commiss

Ruling Opens Way For Bishop King's Return

San Francisco — Bishop Willis J. King, Liberia, Africa, is eligible for assignment one of the episcopal areas in the Uni States, according to a ruling by the Judi Council (Methodism's "Supreme Court")

Bishop King was elected at the Cent Jurisdictional Conference in Greensboro, C. in 1944, specifically "for service in beria." Because of this, the opinion has p vailed among churchmen that he could r serve an area in this country. The same uation affected two white bishops of t church, Bishop Newell Booth, of South A rica, and Paul N. Garber, of Geneva, Swi erland, both of whom may be assigned United States areas under the Judicial Cou cil's ruling.

Bishop King, formerly president of Gar mon Theological Seminary, Atlanta, may assigned to one of the two episcopal are that will become vacant when the Centr Jurisdictional Conference meets in Philade phia, June 18-22. Bishop A. P. Shaw, Balt more, and E. W. Kelly, Saint Louis, will r tire at that time by limitation of age. O of the two bishops to be elected will be a signed to one of these areas, and one may assigned to Liberia, although Bishop Kin could be returned to Africa. The rulin simply clears the way for his return if suc assignment should come to him.

Episcopal-Methodist Union Sought

San Francisco — Unity commissions The Methodist Church and the Protesta Episcopal Church are hoping to work out plan for intercommunion as basis for ever ual organic union of the two bodies, it w reported at the Methodist General Confe ence. A report on the negotiations whi have been conducted by the two commissio was given by the two chairmen, Episcop Bishop Stephen E. Keeler, Minneapolis, a Methodist Bishop Ivan Lee Holt, St. Lou

The Methodist delegates were given a 5 page booklet jointly prepared by the tw commissions which outlined the history the two church bodies including their co mon origin in the Church of England. T booklet contained, side-by-side, texts of t sacraments, rites, ceremonies and articles religion in the two Churches. The rep

You're Only Young Once

HOOVER RUPERT

Now I have heard everything. Recently the assistant attorney general of the State of Oklahoma ruled that a citizen of Japan cannot enroll at Oklahoma's Negro University because he is white! Ruled the a.g., a Japanese is a white person under Oklahoma's segregation laws. How times have changed.

Seems to me I remember a mass forced emigration from one of the sovereign states of these United States of all persons who shared the Japanese ancestry. White race folks (the colorless variety of race) could stay. They may well have been in the personal employ of Hitler or Hirohito and engaged exclusively in sabotage against our then-at-war nation, but if they had chosen members of the white race as parents, and there was no proof of sabotage against them, California said they could stay. But for those of Japanese ancestry, regardless of their citizenship in the USA, irrespective of how pure their records of patriotism, the barbed-wire concentration camps were reserved for them by their freedom-loving citizens in this democracy. They had done nothing except apply themselves industriously to their fruit farms or their personal jobs. I suppose there were some American citizens of Japanese descent who committed acts of treason against the nation. But in an act of sectional hysteria, to condemn all their fellows to the denial of rights guaranteed under the Constitution a certain army general had sworn to defend, is about as intelligent as throwing away the whole bushel of apples because one apple appears to be a little spoiled.

Say, I'll bet these Japanese friends who are still trying to fight back financially from the heartaching experience of being driven from their homes with little notice, and as they departed, seeing white Americans taking over their productive farms and their hard-earned business investments, are now probably very happy to hear this good word. They are now a part of the white race, and if California had just been Oklahoma, and 1942 had just been ten years later, none of that would have happened! Oh yeah?

Pardon me, young friends, for indulging in satire in this staid column. But doesn't it strike you as tragically humorous that we determine a person's status in society by his race, and then we determine his race by a ruling from the attorney general! Brother, how bad can it get?

If you want to know what I think (and why should you?), I think we ought to get back to the example of Jesus. I don't recall that he asked a person's racial pedigree before he agreed to associate with him, or to heal him of his physical or spiritual illness! He even had dealings with the hated Samaritans. As I read his teachings, I don't find any countenancing of segregation, do you?

Say, now maybe that's the answer to all this. They have legal segregation in Oklahoma and so naturally they have to figure out who gets segregated and who doesn't. And when you start figuring that way, if there are only two races recognized — white and black, then all others have to fall into classification in one or the other.

Wonder where they would figure Simon of Cyrene? He carried the cross, remember? Or Mahatma Gandhi? Or Paul the Apostle?

he study, also to be presented to the opal General Convention in Boston next ember, "startingly reveals the common age of our communions," the two chair- said in a foreword to it.

testants-United stpone School Study

ASHINGTON, D.C. — The advisory com- ee of Protestants and Other Americans ed for Separation of Church and State oned action on a study committee re- asserting that moral and spiritual values ow being adequately taught in the pub- chools. Specifically, the advisory group red the report, entitled "A Study of Re- n in Public Education," back to the com- e for further study and further action.

r. Glenn L. Archer, executive director of estants-United, said that the advisory mittee took no action on the nine-month y because some members felt that the rt lacked sufficient facts and figures to ort its conclusions. These members, he wanted further evidence that moral and ious values were being adequately taught e public schools.

was also disclosed at the fourth annual erence of Protestants-United that there a division of opinion among the advisory mittee, as to whether children should be sed on public school time to receive re- us instruction.

rgan Memorial Appeals

he Morgan Memorial is in the midst its six-week spring and summer appeal $100,000 for the purpose of maintain- ten vital social services and its summer gram, announced by Fred C. Moore, su- ntendent of the institution which has ed the needy of Greater Boston for more a half century.

ore than 400 youngsters under the age 12 years spent eight weeks at the big wling Morgan Memorial fresh air camp outh Athol last year, Moore said, and al- ly twice as many applications as can be mmodated have been received at the ent time. Additional summer work is ied on in the Boston area at the Goodwill ground on Wheeler Street in the South l, the Lucy Stone Home in Dorchester, re daily outings are held for mothers children, and special excursions.

he South Athol camp, now in its 46th , is believed to be the one of the first al service camps in America and is one he largest in the nation. Its program is unique in that the children spend a l of eight weeks at the camp rather than customary fortnight at most camps. rly 20 agencies in Boston send names of dren who should go to camp to Morgan Memorial seeking help, and a sharp increase in the number of underprivileged and needy cases is noted, Moore said.

"Only the most needy and undernourished can be accepted," he pointed out. "Because of the rising cost of living, the Morgan Memorial has found a great increase in the number of requests for aid of all kinds." Moore, who has been associated with Morgan Memorial for 53 years, said that two appeals are conducted each year, both seeking a total of $100,000. The work of maintaining the Goodwill Industries and its social service centers is carried out by handicapped people salvaging discarded materials, which are later resold.

Emphasizing the need for continuing public support, Moore stressed: "As a result of the financial support of many friends and the thousands of Goodwill Bags returned to us filled with discarded materials, Morgan Memorial has been able to pay out more than seven thousand dollars each week for a total of $367,308 in self-respecting wages to those who refuse to accept welfare or public aid. These people look to us for a chance and not charity to help themselves."

Ex-Priests Enter Ministry

"Escape" is a word usually associated with prisons or Iron Curtain countries, not with religious organizations. Yet Christ's Mission of New York has planned the escapes of a number of Roman Catholic priests who decided to leave the Church. In the United States, a priest can usually leave the Roman Catholic priesthood with penalty only of excommunication by the Church and social ostracism by his family and former friends. However, in many parts of the world, especially in South America, a priest fears for his life when he attempts to leave the priesthood.

Dr. Walter M. Montano, executive director of Christ's Mission, said the Mission is now supporting five ex-priests, four of whom are preparing for the Protestant ministry in evangelical colleges or seminaries in the United States. One of these ex-priests escaped, under cover of darkness, from a monastery in Colombia, South America in July, 1950.

Methodists To Share In World Evangelism Program

SAN FRANCISCO — The Methodist Church, through its General Conference, has voted to participate in a world-wide evangelistic program in 1953 to commemorate the 250th anniversary of the birth of John Wesley, founder of Methodism. Methodist churches throughout the world were asked to take part in a world-wide simultaneous evangelistic mission in 1953 by the World Methodist Council when it met in Oxford, England, last September.

The General Conference voted to designate the time from World-Wide Communion Sunday, Oct. 5th, to Watch Night Service, Dec. 31st, 1952, as an intensive evangelistic period for the mission. Sunday, May 24th, 1953, which is both Pentecost Sunday and Aldersgate Sunday, was designated as "one of the high points of emphasis" for the observance.

The Church's Board of Evangelism was instructed to create a committee of 50 with representatives from all boards and agencies of the Church to inaugurate, implement and carry out the evangelistic program.

ZIONS HERALD 125 YEARS AGO

May 16, 1827

"Good Devised." — Last week a gentleman called at this office and deposited with the Publisher of ZIONS HERALD $725 — being the avails of spirituous liquors from which he had judiciously abstained the past year. Such is this gentleman's situation that, to its other emoluments, is appended a daily quantity of ardent spirits; — this he turns into "durable riches," by throwing the amount into the treasury for missionary purposes.

* * * *

New Invented Lamp. — It seems that the invention of the lamp to consume oil without a wick, has been contemporaneous in Great Britain with that in our own country. There is this difference, however, that the British lamp is constructed for common use, and in such a manner as to give a fine light, while that invented in this country is intended for a night lamp only, and burns with a small, delicate flame.

* * * *

Women. — We are much amused with the reply of one Capt. Head's companions on the summit of the Cordilleras, when all around was a surface of snow "cheerless, wild and inhospitable as the view was, still it was sublime," — he observed to one whose honest heart and thoughts clung to Old England — "what a magnificent view! what can be more beautiful!" After smiling for some seconds, the Cornish lad replied, "them things, sir, that do wear caps and aprons!"

* * * *

M. Dulaz, a French Philosopher, has just published *"A Treatise for Dissipating Storms."* He thinks it will be read by all the *married* men in Europe.

Communist 'Peace' Group Distorts Church Position

New York — The communist-sponsored World Peace Council was charged with distorting the position of the World Council of Churches in an attempt to associate the international church body with communist claims that U.S. armed forces have used germ warfare.

The charge appeared in two letters made public by the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council. One of the letters was sent by the Commission to Professor F. Joliet-Curie in Paris, president of the World Peace Council. The other was addressed to Trygve Lie, secretary-general of the United Nations.

In its letter to Professor Joliet-Curie, the Commission said that the March 25 bulletin of the World Peace Council declares that "world opinion rises in protest against the use of bacteriological warfare in Korea and China" and supports this view by citing out of context a statement on methods of modern warfare adopted by the Central Committee of the World Council of Churches at Toronto in July, 1950.

The letter to Trygve Lie similarly pointed out that the World Peace Council had distorted the World Council of Churches' position. Dr. O. Frederick Nolde, director of the Commission, said the letter was written "to dissipate any possible impression that the World Council of Churches is associated with the accusation that the U.S. armed forces have used bacteriological weapons."

Adult Conference Held In Presque Isle, Maine

The Presque Isle (Me.) Methodist Church was host to an older adult conference held Friday, April 25th. This was the first such conference to be held in Aroostook County under the auspices of the Methodist Board of Education. Its purpose was to promote the organization in the churches of groups of men and women over sixty-five years of age, and to show how people of this age might best serve in the work of the church.

The Rev. G. Duncan Moores, executive secretary of the Boards of Education and Missions of the Maine Conference of The Methodist Church, planned and directed the conference. He was assisted by Miss Virginia Stafford, field worker of the General Board of Education of The Methodist Church, Nashville, Tennessee; the Rev. William Bennett, pastor of the Bucksport Methodist Church and district director of older adult work of the Maine Conference; and the Rev. L. F. Ashton, pastor of the Methodist church in Bar Harbor, Maine. These speakers emphasized the fact that age is not a matter of years, but of spirit, and challenged their hearers to a continued active life in the church program.

Attending the conference were delegations from Methodist Churches in Houlton, Easton, Caribou, Limestone, Mapleton, and Presque Isle. Ministers who attended were the Rev. Harold Rowley of Houlton, the Rev. Victor Vincent of Easton, the Rev. Victor P. Musk of Caribou, and the host pastor, the Rev. Herman A. Grant.

Luncheon was served by the "Whatsoever Circle" of the Woman's Society of Christian Service, under the direction of Mrs. Earl Kierstead, with Mrs. Athol Estey in charge of the dining room.

Floods God's Judgment

The current Mid-Western floods are "a rousing tribute to the stupidity of politicians and the selfishness of special interests which have over years prevented an adequate flood control project from being enacted into law," Dr. Franklin H. Littell, Dean of the Chapel at Boston University, said recently in opening a series of sermons on contemporary issues.

The floods are not "acts of God," he declared, but rather, "the judgment of a righteous God upon a generation which has denied repeatedly the commandment to care for the good earth as a God-given gift, and upon a nation which has spent billions for destruction and begrudged millions for reconstruction."

Dean Littell also attacked the complacence of the public which "allows venal and scandalously corrupt persons to come into p place in government in the hope of shar in the spoils," and upon "everyone who been willing to levy and mortgage the heritance of our children and children's c dren in order that we may continue to joy prosperity, riding on their backs thro the vehicle of a national debt of crim proportions."

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Congress On Christianity

The 14th Congress of the Internatio Association for Liberal Christianity and ligious Freedom will be held in Oxford, E land, from August 12th-17th. The princi theme, "Authority and Freedom in the M ern World," will be discussed from the sta points of science and religion, theolo world religions, sociology and religious ucation.

A detailed program of the Congress, gether with registration forms, may be tained by writing to Miss F. Chapman, MacKenzie Road, Cambridge, England.

Communists Use Christ Picture

Rome — A picture of Christ the King d orates the communist party candidate list Staletti, province of Calabria in preparati for the Italian local elections to be held May 25th. Originally, both the Christi Democrat and communist lists featured t patron saint of Staletti, St. Gregory. Ho ever, the communists were asked to ma another choice, and they selected Christ.

The hammer and the sickle, the comm nist symbol, is missing from the majority communist party candidate lists. Most them show the Italian national hero, G seppe Garibaldi.

Seminary For Rural Minister

Columbia, Mo. — The Bible College Missouri will offer a bachelor of divinity gree beginning next September with the tablishment at the college of an interdenom national seminary for rural ministers, De Seth W. Slaughter announced. Only o other institution in the state, Eden Semi ary in St. Louis, now offers a B.D. degr and Dean Slaughter believes that the se inary to be inaugurated next fall will be only one in existence designed specifica to train religious leadership for small to and country churches.

The course will consist of a minimum three years' work, during two of which student must also obtain practical experien Dean Slaughter estimates that 50 to 75 ditional students will be brought into lumbia during the next five or six years the seminary — students who would otherwise be here. The staff at the Bi

ge also will be expanded, he said. Es-
shment of the seminary was described
Dean Slaughter as the "next logical step"
rural church program which was set up
ne college in 1945.

ceives Recognition

ne third recognition of distinction for
last Baccalaureate sermon preached by
Daniel L. Marsh, Chancellor of Boston
ersity, while he was president of the
ersity in June 1950, has been awarded
New York publishing company (Mac-
an Co.), which will include it in the
t Sermons of the Year," a collection of
it utterances by preachers of all faiths
en by an interdenominational board of
es.

ne Baccalaureate Address, "Wisdom's
se of Seven Pillars," printed in its en-
y in *Vital Speeches,* also won for Chan-
r Marsh the Freedom's Foundation Gold
al in April, 1951, as the best sermon of
year proclaiming American ideals.

To Chaplains' Conference

ASHINGTON — More than 250 flying chap-
s who serve the civil air patrol attended
largest CAP national chaplains' confer-
ever held in Washington. Some 50 of
ministers, priests, and rabbis flew their
planes in. Most of the others arrived
"thumbing" rides on air force planes.
plains attended the three-day session at
ing Air Base from points as far distant
Alaska, Hawaii, and the Virgin Islands.
he civil air patrol is a volunteer group
icensed private pilots which is organized
a civilian auxiliary of the air force.
of its local squadrons, state wings and
onal commands have one or more civil-
clergymen who serve as chaplains. Many,
gh not all, of these clergymen are li-
ed pilots in their own right and fly
r own planes.

ass. Council Sunday
t For May 18th

special "Massachusetts Council of
rches Sunday" in some 2000 Protestant
rches throughout the state Sunday, May
will mark the opening of a week-long
r-church parley in Worcester, Mass., in
ch all denominations will join by send-
more than 5000 clerical and lay leaders.
ter-church sessions on Wednesday and
rsday, May 21-22, will be held in the
rcester Memorial Auditorium and will
memorate the Golden Jubilee anniversary
he founding of the Massachusetts Council
Churches. Annual state meetings will be
l during the week by the Congregational-
Methodists and Universalists and special
e-wide gatherings of three other denominations, the Presbyterians, Baptists and Episcopalians.

Among the keynote speakers will be Bishop Norman B. Nash of the Massachusetts Episcopal Diocese and president of the Massachusetts Council; Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York; Congressman A. Clayton Powell of New York; Dr. Paul Vieth, Yale Divinity School; the Rev. Harold A. Bosley, First Methodist Church, Evanston, Illinois; and Mrs. Mildred McAfee Horton of New York, former president of Wellesley College.

Newspaper Holds Services

DALLAS, Tex. — Porters, executives, editorial writers, printers and other employees of *The Dallas News* gather at 8:30 a.m., Monday through Friday, in the *News* building for a 10-minute devotional service. The services, started about a month ago with an initial attendance of around fifty, now attract about 100 daily. Each service consists of an opening prayer, a five-minute inspirational talk and a closing prayer or hymn.

Anyone who desires volunteers to offer the inspirational talk or lead the service. Thus far, the following have appeared frequently as speakers: Lynn Landrum, editorial writer and columnist; Leven Deputy, mechanical superintendent; Rex Fisher, country circulation manager. Felix McKnight, managing editor; Pete Brown, Negro porter, and Harry C. Withers, executive editor.

HB
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Negro Heads Association

For the first time, a Negro has been elected moderator of a Congregational Christian association in Massachusetts.

He is Julian D. Steele of West Newbury, past president of the National Association for the Advancement of Colored People, who was named head of the Essex North Association of Congregational Christian churches at the 123rd annual meeting held May 4th in Haverhill, Mass. He is also town moderator of West Newbury.

Assembly On African Affairs

A North American assembly on African affairs will be held at Wittenberg College, Springfield, Ohio, June 16-25, 1952. Governments, industry, academic institutions, philanthropy will be invited to have present selected representatives with knowledge of Africa. Forty or fifty Africans are expected to participate. Missionaries, candidates, mission board members and officers and other church delegates will account for most of the 300 or 350 persons expected.

The assembly will have two principal objectives. One is to gather and present certain facts and evaluations about the deep and rapid changes taking place in almost all aspects of African life, and to consider the relation of the Christian gospel to them now and for the future. The other is to help the North American public see and understand these facts and relations, and likewise to share them after the assembly with thousands of colleagues, African and foreign, in all parts of Africa, and with colleagues elsewhere.

Unusual Call

VERDUN, Quebec — The congregation of First Presbyterian church got their first look at their new minister when he was inducted. This unusual occurrence for Presbyterians — they generally have ministers preach in person for calls — came about in this way:

The congregation, which has been without a minister since the death of their former pastor last fall, heard good reports of the Rev. Alex S. Renton, of Clyde Dunoon, Scotland. Following correspondence with officials of the congregation, Mr. Renton sent over a tape recording of one of his sermons. It was played during a Sunday service. The congregation liked it, so they gave him a call. It was unanimous and signed by 716 members and 113 adherents — which meant practically everybody in the church.

General Conference Sidelights

The General Conference is a diverse body. Representing The Methodist Church throughout the world, delegates of almost every color and tongue are seated together to enact legislation and plan programs of church work. Nearly as much difference is seen in the prestige of the delegates. Some members have world wide fame, while others may not be known outside their own annual conferences. At least two delegates could not even speak English. More than 60 per cent of the delegates attended for the first time. As a fledgling member makes his first flight toward the microphone to introduce a motion or make a speech, the odds are so great against him that one is reminded of the rooster who was about to be stepped on in the horse's stall and said, "Pray, let us have a care, my friend, that we do not tread upon one another."

Membership Great Prize

Election as a delegate is a great prize. Theoretically, not to be sought after, election of a delegate must be handled with discretion. Everyone involved — candidate and supporters — must pretend that they are not making any effort. But they do get elected, none the less, and, the new faces are here.

Pressure is heavy on the one who dares to take the floor in debate. The size of the hall and the prestige of the members of the gathering combine to bluff the timorous. Rarely does the newcomer participate vocally. Although debate is presumably for the purpose of influencing opinion, it is a hardy soul, indeed, who dares to speak unless he is on the popular side of a question. He is more likely to take counsel from Thoreau, who said to beware how you spit against the wind.

Case Heads Survey Forces

The controversial Survey Report, a plan for reorganization of the boards and agencies of The Methodist Church, was brought before the General Conference by President Harold C. Case of Boston University. Opposition was immediately introduced and managed by Charles Parlin of Newark, N. J., Conference. The presiding bishop asked each of these leaders to call on proponents of his point of view to speak. Friday's session ended with the debate in progress.

At the beginning of Saturday's session, Dr. Case surprised the opposition by proposing a committee of six — three from each side — for the "establishment of areas of agreement." Among those appointed to work on the side of the Survey Commission were Dr. Case and Howard W. Selby of Boston.

The Committee of six reported Monday morning, after having agreed to cut slightly the authority of the Co-ordinating Council, the most highly debated innovation of the Survey report. The main changes are to prevent the Council from initiating investigation of a church agency and to include representatives of Methodist women's work in planning programs for the denomination. With this limitation, the Conference agreed to the establishment of the Co-ordinating Council as an agency to give general oversight to the work of The Methodist Church. A later report of the Committee of six defined the relation of the Co-ordinating Council to the Council of World Service and Finance.

This action of the Conference was a distinctive victory for the Survey Commission. Its supporters were arrayed against the combined strength of the Council of Bishops and the Boards and other agencies of The Methodist Church. All of these combined swing a mighty wallop.

Strange Bedfellows

Some strange agreements are seen in the General Conference. As a result of a wave of hysteria set off by a *Reader's Digest* article, the General Conference of 1948 established a Committee to study the field of social action. This Committee proposed an official agency to be called The Methodist Commission on Social and Human Relations. The parliamentary maneuvers created suspicion that both the ultra-liberals and the ultra-conservatives were interested in preventing the establishment of such a body.

This strange bed-fellow act is like the prohibition repeal campaign in the Smoky Mountains in Tennessee. The morning after the election, the *Knoxville (Tenn.) News Sentinel* carried headlines crying, "Ministers and Moonshiners Defeat Repeal."

Set World Service Goal

San Francisco — The General Confere of The Methodist Church voted to set a g of $38,640,000 for the World Service Fu of the Church in the 1952-56 quadrenniu The annual apportionment of $9,660,000 the fund compares with an annual figure $7,903,379 for the 1948-52 quadrennium

Agencies supported by the fund had ma annual askings totaling $18,086,964. T fund is used for missions, education, th logical training, pensions and other natio and world programs of the Church. In a ing for the increase, officials of the gene commission on world service and finance plained that there has been a 10 per cent crease in the cost of living during the p quadrennium, that the active membersh of the Church has increased about four p cent and the expansion of several of t Church's programs is contemplated.

The General Conference also adopted complicated formula for determining ho the fund would be apportioned to th Church's annual conferences. It is based active membership, total non-building gi ing, previous world service giving and special adjustment on top of this so that r annual conference will have an increase less than 10 per cent or more than 35 pe cent above its apportionment during th 1948-52 quadrennium.

Strengthen Local Church Government

San Francisco — With only mino amendments, The Methodist Church's Gen eral Conference voted to adopt the recom mendations of a special commission which are intended to strengthen the governmen of the local church and its ties with con nectional Methodism. The commission mad its 55-page report following an eight-yea study. As adopted, the report requires tha every local church be organized with an of ficial board and four basic commission (evangelism, missions, education and f nance) and, if desired, additional commis sions on worship and recreation. There als would be as many committees as desired.

General oversight of all the commission and the boards would be in the hands of th general board, serving as the administrativ body. It would be composed of trustee stewards and other officers.

The report also requires that the quarterl conference (a meeting at which the distri superintendent presides and reports a given) function as the basic body of contr in every local church. It also would serv as the hub connecting the church with co nectional Methodism. Every local churc is required to maintain two standard mem bership rolls: a permanent church regist and a card-index or loose-leaf book.

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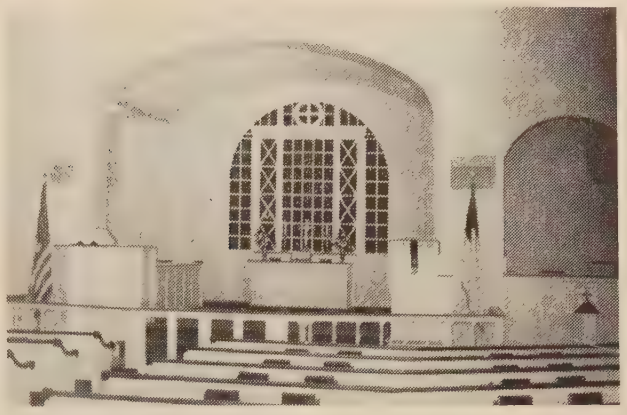
...rmit Supply Pastors ...o Administer Communion

...an Francisco—Despite recommendations ...he Council of Bishops and a special com...sion which opposed such action, the Gen...l Conference of The Methodist Church ...ed to permit unordained supply pastors ...administer the sacrament of the Lord's ...per. The action was a victory for many ...w church" Southern delegates, who said ...t members of their congregations have ...l to go without Holy Communion for ...nths because their preachers are not fully ...ained.

...eporting on four years of work, the Com...sion to Study the Ministry had strongly ...ed that the rule prohibiting ordained sup... pastors from administering communion ...ain unchanged. "It is hard for us to ... how ordination can retain any real mean...," the commission said, "if unordained ...n, without putting forth any effort or fol...ing any discipline, have all the rights ...l privileges of ordination, even if they ...uld promise to fulfil the requirements for ...ination at a later date."

...he rule which will now govern The ...thodist Church during the next four years ...vides that an unordained supply pastor, ...ile serving as a regularly-appointed pastor ...a charge, may administer the sacraments ...at the same time he keeps on a time ...edule in his theological studies. But the ...thority to administer the sacraments of ...ly Communion and baptism (and the ...rriage ceremony also if state laws permit) ...confined to the bounds of the supply pas...'s pastoral charge.

New Chancel At East Longmeadow



Bishop John Wesley Lord, resident in the Boston area, officiated April 6th at the dedication of a beautiful new chancel in First Methodist Church, East Longmeadow, Mass. The Rev. Ralph C. Crandall, under whose untiring leadership many improvements have been made in the church, is pastor.

The chancel and completely redecorated sanctuary are part of a three-point program undertaken by the East Longmeadow church. The first phase was the complete renovation of the first floor, with new heating system, modern kitchen, improved vestries, and the Richard E. Day memorial chapel. The latter was furnished by Mr. and Mrs. Richard E. Day, Sr., in memory of their son, East Longmeadow's first casualty in World War II.

The second step was the renovating of the sanctuary, the new chancel, and a memorial Moller organ, given by the late Alvin H. Phillips, Sr., and Mrs. Phillips. The final part of the improvement program is the proposed erection of an addition to the church edifice.

Many memorials given by members of the church for the sanctuary were dedicated in January, with the Rev. Maurice L. Bullock, former Springfield superintendent, as dedicatory speaker. The Rev. Ralph E. Dodge, former pastor, spoke at the dedication in February, 1952, of the Bethlehem baptismal font, gift of Mr. and Mrs. Mahlon Day in memory of their daughter, Donna.

The improvements thus far have cost $43,000 with all bills paid.

...elax Segregation Setup

...San Francisco — A plan which will make ...possible for some Negro churches to leave ... "segregated" Central Jurisdiction of The ...ethodist Church and join so-called "white" ...isdictions was approved by the Church's ...neral Conference. The first proposal to ...omplish this transfer was ruled uncon...utional by the Church's Judicial Council, ... denomination's equivalent of the Su...me Court. A second proposal was then ...veloped.

...At present, there are about 350,000 Ne...oes in The Methodist Church. Practically ... of them are members of local churches ...onging to the all-Negro Central Jurisdic...n. However, there are about 25 Negro ...ngregations in so-called "white jurisdic...ns, principally in the Northeastern and ...estern Jurisdictions.

...The effect of the new legislation will ...ke it possible for some more churches in ... Central Jurisdiction to be integrated into ... "white" conferences in whose territory ...ey find themselves. One Negro Methodist official said he expected "no stampede" of Negro churches out of the Central Jurisdiction into "white" jurisdictions.

Two New Episcopal Areas

San Francisco — Legislation permitting the creation of two new episcopal areas in The Methodist Church was adopted by the Church's General Conference. The action by the delegates was taken in amending the Church's Discipline to reduce the membership test figure for electing additional bishops in jurisdictions with far-flung areas.

The previous rule in the Discipline provided that "each jurisdiction having 500,000 church members or less shall be entitled to four bishops, and for each additional 500,000 church members or two-thirds thereof, shall be entitled to one additional bishop." The effect of the amendment was to reduce both membership figures to 400,000 for jurisdictions where the average episcopal area is more than 70,000 square miles.

At present, only the North Central and South Central Jurisdictions would qualify for the additional episcopal areas, and they will decide at meetings this summer whether they will take advantage of the legislation. Both are expected to do so. In the North Central Jurisdiction, the plan is to divide the St. Paul area, giving one bishop to Minnesota and a second to North Dakota and South Dakota. At present, the three states share one bishop. The additional episcopal area would give the North Central Jurisdiction eight bishops.

A committee has been created in the South Central Jurisdiction to study re-aligning the episcopal areas to create a seventh. The two extra bishops will cost the Church about $35,000 to $37,000 annually, conference delegates were told.

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PERSONS

The Rev. Laton E. Holmgren, a Methodist minister, has been appointed a secretary of the American Bible Society. Mr. Holmgren, who will supervise a part of the Society's foreign program, recently returned to New York City after three years in Japan, where he has been serving as the minister abroad of Christ Methodist Church of New York City. As pastor of the Tokyo Union Church in Japan, he played an important part in rebuilding the bombed Tokyo landmark which is the oldest English-language Protestant Church in the Orient.

The Rev. Adlai Talmage Schulmaier, chaplain and dean of education at Vermont Junior College from 1938 to 1951, died at his home in Wellfleet, Mass., on April 15th.

The Rev. Orion L. Griswold, of the Allen Street Methodist Church in New Bedford, Mass., and the Rev. Jesse Kenderdine of Portland, Me., retired from the Maine Conference, have been admitted as patients at New England Deaconess Hospital.

Honor Dr. Hartl

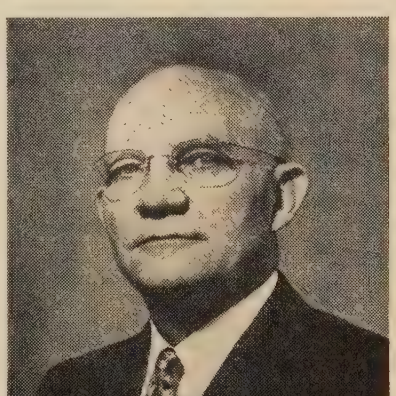
The Goodwill Associates of Morgan Memorial, an organization of 100 businessmen who support and counsel youth of the Charles Hayden Goodwill Inn for Boys in Boston, Mass., gave high tribute to Dr. Emil Hartl, founder and director for 19 years of the Inn, at a dinner on May 6th. The dinner, held at Morgan Memorial, with which the Inn is affiliated, was held in connection with the 50th anniversary open house festivities of the Goodwill Industries, which has spread from Boston to 119 other cities.

Robert O. Shipman, president, who presided, emphasized that boys in need of a helping hand look for friendship, advice, understanding, and love, and that the Goodwill Associates had made great progress in providing these things to boys at the Inn. He said the average age of boys had dropped during the past year from about 15 and one-half years to 14 and one-half, but that this does not reflect a trend, for the age level of the boys at the Inn would fluctuate with the times.

Dr. Hartl said that the wise counsel of the leaders in all walks of life had been a tremendous benefit to the boys coming and going at the Inn, in leading them into proper channels and enriched living. He said an expanded program was being planned to provide residence for additional boys when their own homes were unavailable, to provide opportunities for education, job counseling and trade training, and to guide and counsel in important decisions.

The Rev. William Snow, retired member of the New England Conference, died last Thursday after an illness. Funeral services were held Saturday morning in Quinsigamond Methodist Church, Worcester, Mass. Since his retirement in 1945, Mr. Snow had made his home at the Sterling camp ground, Sterling Junction, Mass.

City Mission Superintendent



Methodist Prints

Dr. Robert A. McKibben, executive director of the All Nations Foundation, Los Angeles, Calif., and nationally known expert on social and religious problems of the American city, will become superintendent of the Department of City Work of the Methodist Board of Missions, July 1st.

For twenty-five years Dr. McKibben has headed the All Nations Foundation, Methodist church and community center in an underprivileged part of Los Angeles. He succeeded Bishop G. Bromley Oxnam there. A state and national leader in urban sociology, Dr. McKibben headed the California delegation of 150 to the White House conference on children and youth. He has served on many of the governor's committees to investigate problems of children and youth.

President of the national Co-ordinating Councils, Inc., chairman of the Los Angeles County Co-ordinating Councils, and chairman of the youth service division of the Metropolitan Welfare Council, Dr. McKibben is prominent in national, state, and church social work conferences. A graduate of the University of Southern California, he received his theology degree from Boston University and was awarded an honorary doctorate by the University of Southern California. In New York, Dr. McKibben joins two brothers, Dr. Frank McKibben, pro sor of religious education at Biblical S inary, and Roy McKibben, organist and m director at John Street Methodist Churc

W.S.C.S Notes

E. Louise Richardson

New England Conference Woman's ciety of Christian Service women have cently been honored by election to import offices in various United Councils of Chur Women in the state. Mrs. Howard M. L Sourd of Newton is the new president of t Boston Council, Mrs. Harvey L. Polham of Agawam of the Springfield Council, a Mrs. E. Tyler Parkhurst of the Newt Council.

Mrs. C. Robert Kinney of Brookline is t secretary of spiritual life for the state; M Francis Wilson of Worcester is state cha man of missions, and Mrs. Ralph D. Kinn of Arlington is historian for the state. D Olive Phemister of Brookline is publici chairman for the Boston Council.

* * * *

Mrs. Howard M. LeSourd has recently i stalled at Bennett College, Greensboro, N C., a chapter of Kappa Phi, the national s ciety for Methodist College girls. This the thirty-fifth chapter, and the first chapte of Negro girls. Mrs. LeSourd is the n tional sponsor. From North Carolina, sh flew to Green Lake, Wisconsin, to atten the National Board Meeting of the Unite Church Women.

Morgan Auxiliary Elects

Mrs. C. J. Cook of Jamaica Plain, Mass. prominent clubwoman, was re-elected presi dent of the Woman's Auxiliary to Morga Memorial at its annual meeting May 9th i the Church of All Nations in Boston. Th program was held in connection with th Golden Jubilee open house festivities mark ing the 50th anniversary of Morga Memorial.

Other officers elected included Mrs. Georg E. Henry of Winchester, Mass., honorar president; Mrs. Grover J. O'Connell, Roslin dale, Mrs. John S. Goodway, Jamaica Plain and Mrs. Henry E. Webster, South Sudbury all vice-presidents; Mrs. Henry E. Helms Watertown, recording secretary; Mrs. Osca A. Gustafson, Hyde Park, corresponding sec retary; Mrs. Ralph D. Kinney, Arlington treasurer; Mrs. Walter Carle, Arlington, as sistant treasurer; Miss Dorothy Eaves, Brook line, membership secretary; and Mrs. Ar ington W. Crossman, Boston, field secretar

The speaker was the Rev. William R. Le lie, minister of St. Mark's Methodist Church Brookline, and devotions were led by Mr Zela W. Worley, parish director of th Church of All Nations.

ine Conference Opens 8th Session Today

he 128th session of the Maine Conference The Methodist Church opens today (May in First Methodist Church, Bangor, with op John Wesley Lord, resident in the on area, presiding. The Rev. William Wright is host pastor.

ighlights of the Conference program in- e:

Vednesday, May 14: 4:00 p.m., Confer- s of the Augusta, Bangor, and Portland icts; 7:00 p.m., opening service, with norial address by the Rev. Harold R. s of Rumford, and holy communion.

hursday, May 15: 8:30 a.m., morning de- ons; 9:20 a.m., business; 12:30 p.m., cheon; afternoon session — 4:00 p.m., irational address by President Harold C. e of Boston University; 7:30 p.m., ad- s by Dr. Eugene L. Smith, executive sec- ry of the Division of Foreign Missions, rd of Missions.

riday, May 16: regular order; 2:00 p.m., gnition of retired preachers, address by Rev. Herman A. Grant of Presque Isle;) p.m., inspirational address, President e; 7:30 p.m., address by Dr. Deets Pick- executive secretary of the Board of mperance.

aturday, May 17: regular order; 11:30 a. reception of new conference members, dress by Bishop Lord; 6:00 p.m., confer- e banquet, address by Dr. E. Lamont ssinger of the General Board of Lay Ac- ties.

unday, May 18: 9:00 a.m., love feast con- cted by the Rev. Ralph J. Barron of ngor; 10:30 a.m., conference worship ser- e, sermon by Bishop Lord; 2:30 p.m., dination service and reading of appoint- nts for the Conference.

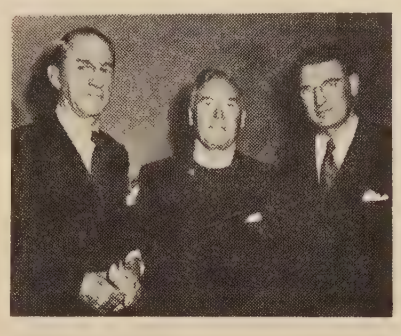
Miss Sara Durgin of Malden, Mass., died the age of 81 on May 8th. Miss Durgin, til her retirement 10 years ago, was a otype operator for ZIONS HERALD for a iod of about 20 years.

oncerned For Peace Meeting

Dr. W.E.B. DuBois, distinguished Negro holar and historian, Professor Henry Cad- ry, chairman of the American Friends' rvice Committee, Dr. Jerome Davis, form- y professor at Yale University, and Russ xon, Washington representative of the E, will speak in Boston, on Saturday eve- ng, May 17th, 1952, at John Hancock Hall, a public meeting under the auspices of the w England Citizens Concerned for Peace. The meeting is expected to bring together er a thousand representatives of organiza- ns and individuals involved in peace ac- ities, and is also open to the public. The entertainment program will feature singer Hope Foye of New York, and organist Ervin Henning, of Cambridge, Mass.

The assembly is the second annual gathering sponsored by the New England Citizens Concerned for Peace, and the addresses will include a review of the possibilities of negotiations among the major powers as the only path to world peace, the effects of the cold war on employment and living conditions, and new developments in the colonial areas of the world. Chairman of the proceedings will be Mrs. Mary Rackliffe of Newton, Mass.

Welcome New Chairman



The Rev. John A. O'Brien (center) of the University of Notre Dame, following his recent election as Catholic co-chairman of the commission on religious organizations of the National Conference of Christians and Jews, is welcomed by Dr. Joseph R. Sizoo (left), president, New Brunswick Theological Seminary, and Dr. Maurice S. Eisendrath (right), president, Union of American Hebrew Congregations. Dr. Sizoo is Protestant co-chairman and Dr. Eisendrath is Jewish co-chairman of the commission.

Lynn Young Adults

Young Adults, representing many of the churches on the Lynn District, met at First Methodist Church in Melrose, (Mass.) on April 27th for their annual spring meeting of the District.

The theme of the convocation was "Christian Living in These Times." Dr. Lemuel K. Lord, host pastor, spoke on the above theme and presented the claims of Christian living in a very practical and challenging manner, pointing up to the discipline of prayer required if any real results were to be achieved, and pointing out the several examples of people with Christian convictions which enabled them to use their energies in lines of Christian service.

Miss June Smotlock of North Andover conducted the service of worship, assisted by Edward Swansberg, president of the Young Adult Crusaders of First Church. Mrs. Lemuel Lord provided the musical accompaniment for the service. Robert Brown of Peabody led the group of eighty youths in games and singing.

Miss Virginia Newhall, president of the Lynn District Young Adults, announced the Annual Conference meeting on Saturday, May 24th, at Worcester, Mass., and the "cook-out" to be held at Rolling Ridge for all District members on Sunday, June 15th.

EVENTS

The annual dinner meeting of the Boston Baptist Bethel city mission society, which was started in 1951, was held Tuesday, May 13th, in the People's Baptist Church, Roxbury, Mass., at 6:15 p.m. The speaker at the evening session which followed the dinner was the Rev. Edwin T. Dahlbert of St. Louis, Mo., former president of the American Baptist Convention.

Schedule Of Services, Marsh Chapel, B.U.

May 18 — Dean Franklin H. Littell: "One with Authority"

May 25 — Dean Littell: "A Herd of Many Swine"

June 1 — Dean Littell: "A Cloud of Witnesses" — calling of the roll of the fifty-year class, recognition of senior alumni, and dedication of alumni officers; Bishop Lewis O. Hartman, Chancellor Daniel L. Marsh, and President Harold C. Case assisting

June 8 — Professor Edwin P. Booth of Boston University School of Theology, guest preacher

June 15 — Dr. Samuel H. Moffett of the Presbyterian Board of Foreign Missions, expert on Korea

June 22 — Professor Roland H. Bainton of Yale Divinity School

June 29 — Professor Earl H. Furgeson of Westminster Theological School

July 6 — Professor Halford Luccock of Yale Divinity School

July 13 — Chancellor Daniel L. Marsh of Boston University

July 20 — Dr. Henry Hitt Crane of Central Methodist Church, Detroit, Michigan

July 27 — Dr. John Oliver Nelson of Yale Divinity School

August 3 — Dean Littell: "Will God Speak Again?"

August 10 — Dean Littell: "Go for Broke!"

August 17, 24, 31 and September 7 — Marsh Chapel closed

September 14 — Opening Sunday of the University Chapel, 1952-53 school year

Thomas Jefferson Speaks To The U.N.

(Continued from Page 4)

parent country. I am sincerely one of those, and would rather be in dependence on Great Britain, properly limited, than on any other nation on earth, or than on no nation. But I am one of those too, who rather than submit to the rights of legislating for us assumed by the British parliament, and which late experience has shown they will so cruelly exercise, would lend my hand to sink the whole island in the ocean." Here was a tremendous lift above nationalism of any sort in favor of basic God-given rights, though also indicating great desire to work into a British federation.

This theory of internationalism proposed by Thomas Jefferson is as sound today as it was in 1776. Jefferson, along with Benjamin Franklin, had proposed a governmental structure in which British North America would be independent in local government and the citizens would exercise their rights as Englishmen by governing themselves. At the same time, Jefferson recognized the need for wider control of oceanic trade and commerce, which would involve the recognition of the British parliament. In effect, this was a proposal for a commonwealth of independent nations or states, which could easily be described as the "blueprint of the British Commonwealth that was finally established in 1926."

Only the shortsightedness of a majority of the British parliament stood in the way of an international governmental structure that was inevitable in a society of free men. The American federal government, following the advice of Jefferson, continued to assert that policy and thus provided for the inclusion of 48 separate states within a democratic and representative form of government.

Now the structure of the United Nations appears as a means of carrying out Jefferson's policy in regard to the international relation of states. But those relatively few men in that former British parliament have driven us into a policy of isolationism from which we are still seeking to recover. Let us then resolve that never again will any group through which we have influence stand in the way of the fulfillment of the policy of democratic internationalism, which Jefferson proposed as a way of preserving individual human rights whether that group be in our own government or representative of some foreign state.

From 1776 until Korea today, men have been and are dying for that policy. Their deaths have not been in vain, for the possibility of realizing it on a world level is greater today than ever before in the history of our civilization. Yet, let us be sure that the policy is kept clear and honest before the eyes of persons of every race and nation throughout the world, in Korea, in Europe, in the Middle East, in Southeast Asia and even behind the Iron Curtain. Our vigorous efforts to spread the policy everywhere in the hearts of men is the only way we have of avoiding a general war, and if a war is forced upon us, it is the only way we have of winning it.

Jefferson said, "Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe." Men are equal under God, and we will fail continually unless we live by that policy in our own daily lives as well as on the international level.

SPRING SEQUENCE

Grace B. Newton

Tulip, jonquil, crocus clothed
in radiant, glowing yellow —
color of spring;

Too soon are they gone,
a golden glory lingering —
in memory.

Mourn not for what has been;
another sequence has spring —
with color unsurpassed;

Apple-blossoms bursting
in rosy hue are touched
by the hand of God —
in breathless splendor.

Bishop Moore Honored By Korea

San Francisco — Bishop Arthur J. Moore, Atlanta, Ga., president of the Board of Missions of The Methodist Church, was decorated by the Korean government for his efforts in behalf of the people of Korea.

The national medal of Korea, a civilian award of merit, was presented to him by Young Han Choo, consul general of the Republic of Korea in San Francisco, at a ceremony during sessions of the Church's General Conference. The citation, written in Korean script, said that Bishop Moore "had a nation-wide influence in uniting the hearts of America and Korea in building toward a true peace and a united world."

Bishop Moore lived in the Orient from 1934 to 1940 and spent four months in Korea immediately after the war helping to suscitate The Methodist Church following the Japanese occupation. In 1951, while serving as president of his Church's Council of Bishops, he went to Korea again as a liaison bishop between his church and the independent Korean Methodist Church.

Syngman Rhee, president of the Republic of Korea, was a lay member of the General Conference of the Methodist Episcopal Church in 1912 in Minneapolis. The citation was over his signature and that of Myun Chang, the Prime Minister.

Crusade For World Order

San Francisco — A new "crusade for world order," which it is hoped may mobilize support for revising the United Nations charter, was authorized by the General Conference of The Methodist Church. A similar crusade in 1945 by the Church, the nation's largest Protestant denomination, "did much to rally the support which prepared the way for the birth of the United Nations," a report adopted by the delegates declared.

What needs to be done now, according to the report, is to "make the United Nations a more effective instrument of peace." The General Conference did not spell out how it believes the UN should be changed. It simply proposed that through the crusade "the Church should now lead its people in the quest of the conditions of just and enduring peace, and specifically in the support of a charter revision conference." Such a revision is scheduled to be placed on the agenda of the UN General Asssembly in 1955, according to the Methodist report.

Ask Priority For Evangelism

San Francisco — Evangelism is the top priority need of our time, the General Conference of The Methodist Church declared. In a "call to evangelism," the Conference delegates said that "every available resource should be used, our total Christian manpower drafted, every energy and intelligence employed, to win our world to Christ. Only He can save us. Nothing else we can do is as important as leading men to love and obey Him."

More and better evangelists are needed for this task, the declaration stated. "No one can be Christian without being evangelistic. Nothing could be more untrue than the notion that evangelism is merely a part of Church program, a separate activity to be carried on sporadically by a select few.

Miscellaneous Advertisements

SUMMER HOME in beautiful Methodist Camp Ground at Hedding, New Hampshire, among the tall pines. River swimming and many sports. Furnished six-room house: four bedrooms, large living-room with fireplace, kitchen, bathroom, running water, electric refrigerator and gas stove. Contact owner on the grounds weekends, or write Herbert L. Truesdale, 23 Avon Road, Watertown, Mass., or phone WAtertown 4-5873.

A Wide Circuit

V. Reid

y Are Our Boys"

e brief pictures we have of Joseph and vife Mary, in the Gospel stories, would ate that they were people of character, on, and devotion to the will of God. as certainly in an atmosphere of love, understanding, and of healthy spiritual physical training that Jesus grew up in Nazareth home. His affection for his er (and hers for her son) are noted ghout the four books: and his picture od as a loving heavenly father could not been etched by one at odds with an ly father.

was the custom of the day and the peo- Jesus' first schooling was in the simple walled home, beside which was Joseph's nter shop. Education was the duty of parents. Mary, no doubt, taught the boy ongs, the stories, the dreams of her peo- and fixed in his mind that love of God passion for God's reign which was in nan's ministry; and Joseph — as the boy d him plane a door or fashion the tri- that upheld the household lamp — dis- d with him the intricacies of the law, the prophets, and taught him to read criptures.

ubtless Jesus attended the synagogue ol for half a dozen years or so — and the principal schooling was in the scrip- , the laws, the ritualistic prayers. So oughly was he grounded in this learning is faith, both at home and at the syna- e, that we find him at twelve years of visiting in the temple in Jerusalem, nding the doctors of law by his ques- and discussion of topics current in debate.

is was Jesus' only "formal education" nostly in the home of Joseph and Mary, ning to them, discussing with them; then g at the feet of the teachers in the home gogue. And doubtless from all that he and heard in the busy traffic and mart Nazareth — where passed the trading vans of alien peoples — and on his oc- nal visits to Jerusalem for religious cere- ies, he writhed at the suffering of man- and the sin which caused it, he saw the t gulf between what man is and what in his love wants man to be, and he en- ned the Kingdom of God upon earth re there will be neither pain, nor sin nor ness. That vision decided his course of on.

think it is quite clear that "the bent of twig," in Jesus' life was made in his e by the teachings of Joseph and Mary; that experiences and training outside home merely supplemented and empha- d the home teaching. And in most so- ies — and in nature itself — the respon- sibility for education is with the parents; it is not delegated to the community, the neighbors, or society.

It seems almost axiomatic, also that if we are to preserve our Christian ideals, preserve the family as the core and norm of society, and "bend the twigs" today for a better tree tomorrow, that training must still be done by parents and in the home. School, and scouts, and gangs, and even churches are, at best, only supplementary to the training done at home, to the foundations of character, and understanding, and sympathy builded by parents.

Someone once asked Woodrow Wilson why Princeton "didn't make more of" the boys sent to that center of learning, and President Wilson replied, "The main reason is because they are your boys." When we complain about "the young people today," let us remember they are "our boys" — and they are what we train them to be.

• • • • • •

"The positive must mark the whole life of the Church if it is to be more than a debating society. A real danger of Protestantism is that it may confine its efforts to protests against that in which it does not believe."

• • • •

"Marching Off The Map,"
by Halford E. Luccock,
Harper and Brothers, New York.

• • • • • •

Springfield (Mass.) District Conference

Elmo F. Young

First Methodist Church of Greenfield, Mass., with the Rev. Arthur Hopkinson as pastor, played host on April 28th to the Springfield District Conference, with ministers and leading laymen from the 46 churches in the district taking part. The Rev. G. Albert Higgins, former pastor of the Greenfield Church, and now the district superintendent, presided.

The afternoon session was devoted to reports by chairmen and presidents of various committees and organizations. Those reporting included Van Buren Hopps of Colrain on lay activities, the Rev. Daniel A. Thurston of Holyoke on evangelism, the Rev. Ralph Norsworthy of Mittineague on Christian education, the Rev. Robert Perry of Orange on youth work, and Mrs. Roger E. Wolcott of Springfield on the Women's Society of Christian Service.

Subject to the completion of their requirements by May 10th, five men were granted local preachers' licenses at the conference. They are Robert T. Hodgen, Ronald V. Perrin, Wallace H. Thayer, Ralph E. Pierce, and Philip Moose. Two men, John Ambler of Trinity Church and Richard Dickinson of Asbury Church, Springfield, were also recommended to be received on trial in the New England Annual Conference.

Dr. Royal Bisbee of Everett, Mass., for 41 years a missionary in India, was the speaker at the evening District fellowship program. The Union Twist Drill employees glee club of Athol, under the direction of John T. Bone, sang several selections.

Norwich News

The Woman's Society of Christian Service of the Norwich District of the New England Southern Conference held its spring meeting April 24th at Trinity Church, Norwich, Conn. Mrs. Harvey H. Conklin Sr., District president, presided and the meeting was well attended. Greetings were extended by Miss Gladys Newbury, president of the local society, and morning devotions were led by Mrs. J. Douglas Brown, spiritual life secretary for the District.

Reports were given orally by presidents of twenty-four societies, giving brief accounts of their work. Each brought a "love gift" to help meet the deficit in the District budget, and the total received was nearly $700.

An interesting telecast entitled "Meet the Press" was conducted by Mrs. Frederick C. Allen, district vice-president, introducing as speakers three officers who had been delegates to the W.S.C.S. Jurisdiction meeting at Scranton, Pa. In this way graphic reports of the highlights of the Conference were given by Mrs. Harvey H. Conklin on "Spiritual Values;" Mrs. Thomas Bowmar, president of the Providence District, on "Interesting People at Jurisdiction;" and Mrs. Wesley Green, Conference President on "The Goals of the New Quadrennium."

Luncheon was served by the entertaining church women, and the afternoon session was opened by worship led by Mrs. Charles X. Hutchinson Jr., wife of the superintendent of Norwich District, her topic being Jesus' words "Take up Thy Cross and Follow Me." The high point of the day's program was an address by the Rev. Margaret Henrichsen, woman preacher from North Sullivan, Me. who spoke of her work as pastor of six small churches along the sea coast of Maine. All who attended felt the meeting very worth while and gained new insight into the work of the Woman's Society of Christian Service.

Mistaken In Attitude?

(Continued from Page 2)

report with alarm and self-righteously fight while ignoring the rest and denying any personal responsibility for any. To the growing attitude, "Drinking isn't a moral problem," we will do well to reply in the words of our Bishops in the Episcopal Address to the 1952 General Conference: "For a Christian, drinking intoxicating liquor is a fundamental moral question and must be faced in the light of conscience and the law of God. We call our people to the high doctrine of total abstinence, and ask them to face their Christian duty and their social dilemma in the light of the gospel of Jesus Christ."

The Methodist Church must not drift to a position about beverage alcohol which would be conforming not to scientific facts or Christian principles but to social pressure instead of transforming persons and society. If that ever came to pass, it would not be a new approach to an ancient evil but a sad reproach to modern Methodism.

(Rev.) Franklin P. Frye,
Manchester, N.H.

Hail Merger Of Congregations

San Francisco — Two Presbyterian congregations, one formerly all white and the other all Negro, celebrated their merger at a joint service which was hailed by denominational leaders as "showing the path of true Christian brotherhood." Described as the first such amalgamation in the West, the merger had been approved by both congregations, without a dissenting vote in either, as the simple solution to their mutual problems.

Three-year-old Hope Presbyterian church had outgrown its cramped quarters in an old house located in a rapidly growing Negro section of the city. Meanwhile, a dozen blocks away, Westminster Presbyterian church, built in 1867 in a then-fashionable quarter, had a spacious edifice but a depleted congregation. In recent months its worshippers had scarcely filled a small chapel in the building.

Merger negotiations, explored for nearly a year, crystalized into action when Westminster's pastor, the Rev. Harold D. Ramsberg, resigned to enter the institutional chaplaincy. The Rev. Wesley L. Hawes, who started Hope church as a community recreation center in 1947 and became its minister when it was consecrated two years later, is the pastor of the new combined parish, which will be called Westminster.

The 35-year-old Negro clergyman described the union as "a fine way to make a firm, tangible demonstration of our Christian democracy at a time it is being criticized. . . . From now on we hope to be considered simply an all-Christian congregation," he said. "If people really become Christians, racial problems will solve themselves."

His white assistant, the Rev. Orville E. Chadsey, 27, speaking for white members of the congregation, said that "we have a feeling of one church, a consciousness of unity and one God." Mr. Hawes' father, Dr. Hampton Hawes, the only Negro ever to hold the office of Moderator of the Presbyterian Synod of California, delivered the sermon at the first official joint service. He had played a prominent role in the merger discussions.

Presidential Candidates Ask Religious Revival

Washington, D. C. — Eight Presidential candidates have joined in calling for a rebirth of religious faith to see this nation through difficult days ahead. The second annual Washington pilgrimage of American churchmen asked for and received from the eight political leaders statements on its theme, "This Nation Under God."

Originated last year by *Church Management* magazine, the gathering was sponsored by a committee of 60 religious leaders throughout the nation. Its aim is to re-acquaint church leaders with the basic documents and shrines of American religious liberty and the religious convictions that guided the nation's founding fathers.

Messages received in response to the pilgrimage's request ranged from a series of quotations from speeches by Gen. Dwight D. Eisenhower (Republican), presented on his behalf by Sen. Frank Carlson of Kansas, to a brief statement from W. Averell Harriman (Democrat) that "abiding peace can only come when there is a mobilization of the deeper moral and spiritual forces throughout the world."

General Eisenhower was quoted as saying that "religion has always been the most effective process of developing human ch ter strong enough to forget the motiv of selfishness and to act on the larger cept of duty to God, to humanity an country."

The nation needs a daily reaffirmatio faith "less in words than in deeds," Estes Kefauver (Democrat) of Tenn told the pilgrimage. Sen. Robert A. (Republican) of Ohio said, "the time come for a moral revival which will res to our people a confidence in the inte of government and in the principles of leaders."

Sen. Robert S. Kerr (Democrat) of O homa called for renewed emphasis on br erhood and suggested that the U.S. bec not only the arsenal of democracy but arsenal of the spiritual power of the world." Harold E. Stassen (Republica former governor of Minnesota, said that U.S. possesses in its religious and polit heritage the philosophy to unify the wo

Sen. Richard B. Russell (Democrat) Georgia told the churchmen that "the fr of faith are all about us" and appealed religious tolerance. Gov. Adlai Stevens (Democrat) of Illinois suggested that Am cans follow the example of Washington, w knelt in the snow at Valley Forge to p for God's help. He warned that we "ha abundant cause for humility" because have fallen short of exemplifying the hig est principles of true religion.

Holds Up C.O. Program

Washington, D.C. — Inauguration of t new compulsory work program for religio objectors has been delayed until at least Ju 1st as the result of Congressional refusal appropriate funds for selective service to a minister it. The House Appropriations Co mittee cut a request for $150,000 from t third supplemental appropriation bill wi the remark that "the committee does n approve of the work program as present outlined."

Instead, Selective Service has been giv $15,000 by Congress to "complete furth studies of the program." This means th Selective Service officials can complete t work of preparing forms and an instructi guide for local boards to use in processi religious objectors. When this phase of t work has been completed, it will beco clear whether Congress entertains serious o jections to the whole philosophy of the n C.O. program, or just to certain details.

Although no other comment has be forthcoming from Capitol Hill, it appe that objections have been raised on t ground that the new program is "too so toward C.O.s and gives them too much an opportunity to select their own type service to render.

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n Area Calendar

n and New York Areas)

4-15 — Annual meeting of N. H. Conice W.S.C.S., Lancaster, N.H.

4-18 — Maine Conference, First rch, Bangor, Maine.

4-18 — Annual conference sessions at Mark's Church, New York City.

8 — Rogation Sunday.

8 — Cooper Community Center Open se and tea, Roxbury, Mass.

18 — Dartmouth Lake Sunapee Subrict M.Y.F. meeting at Enfield, N.H.

21, 22 — Massachusetts Interchurch vention, Worcester, Mass.

21-25 — New England Conference, sley Church, Worcester, Mass.

24 — Aldersgate Day.

24 — New England Conference W. S. S. annual meeting, Epworth Church, rcester, Mass.

28-June 1 — New Hampshire Confer-e, Claremont, N. H.

29 — Spring District meeting at Hedg Church, Poughkeepsie, N. Y.

31 — Woman's Society of Christian vice Family Day, Rolling Ridge, North dover, Mass.

1 — Pentecost.

2 — Drew University Commencement.

4-8 — New England Southern Confer-e, Trinity Church, New Bedford, Mass.

8 — Methodist Student Day.

11-15 — Northeastern Jurisdictional nference, Harrisburg, Penna.

20-22 — Conference laymen's annual mbly at Carmel, New York.

20-27 — N. H. Conference M.Y.F., anl Institute, Geneva Point Camp, Winesaukee, N.H.

pel Called Peace Aid

ANSTON, Ill. — The primary contribuhich the churches make to peace and e lies in the relentless proclamation of gospel at home and to the uttermost of the world. This statement was made r. O. Frederick Nolde, Philadelphia, di- of the Commission of the Churches on national Affairs, to the sixth annual Il- Church Seminar on Legislation and rnment.

. Nolde, speaking on "The Role of the ches in International Affairs," said that g the past ten years "the churches have their responsibility for international af- more seriously than in any previous d of Protestant history." In stressing the tial role of the churches through the amation of the gospel, he linked with it eed for a "growing solidarity of Chris- fellowship which transcends race and nal frontiers."

. Nolde listed three major responsibilif the United States in the present world situation. He described these as: To deter the Soviet Union from spreading the area of communist influence by the use of force, infiltration and revolution; to co-ordinate the resources of freedom in every part of the world and, by peaceful means, to extend the area where true peace and justice will prevail; and, in this period of tension . . . to permit every person to live as constructively and affirmatively as the best handling of the situation will permit.

Dr. Nolde advocated a constant study and revision of the amount of U.S. military forces needed, the setting up of a plan for progressive disarmament, and a reversal of "the alarming trend" to a "new kind of isolationism" which would prevent this country from playing an effective role in the UN. He also urged constant efforts to remove the causes of disagreement between the U.S. and the nations which are friendly to us.

Freedom For Spanish Protestants

WASHINGTON, D.C. — The Rev. Paul E. Freed, Greensboro, N.C., Baptist evangelist, gave further details of a promise he had received recently from Interior Minister Bias Perez Gonzales of Spain that more religious freedom would be granted to Protestants in that country.

Mr. Freed said that the following specific assurances were given him in Madrid by the interior minister: (1) That the Spanish government would open as many as possible of the 31 churches that have been closed, and he estimated that this would be approximately two-thirds of the list. This in turn would represent 20 per cent of the total number of Protestant churches in Spain; (2) That the government would definitely work toward obtaining more religious freedom for Protestants in Spain; and (3) That the government would grant the opening of a church wherever it is shown that there was a group of Protestants.

The Homemaker's Corner

MRS. HARRY A. BURNHAM

Down Lilac Lane In May

In "The Book Of Stillmeadow," Gladys Taber opens her chapter about May by saying, "May in New England is so close to heaven that I wonder how the early preachers managed to keep the eyes of their people turned to the future life." May always brings to mind old-time homes with lilac bushes in full bloom — old-fashioned purple lilacs, the perfume of which has never been equaled by any Parisian chemist.

Go down some leisurely old dusty, gravelly road, and you will come upon a cellar-hole; perhaps the remains of a chimney will be standing. By the crumbling doorstep and in the tumbling foundation walls will be lilac bushes in full bloom. Even now, one hears comparisons of season: "Lilacs were in full bloom for Memorial Day last year, I'm afraid they will be gone by this year."

It is good for one's spiritual balance to get out of the car and sit for a while on that doorstep, and try to bring to mind the home which was once there; the joys and hardships, the babies and grandmothers who once lived and loved there.

In the attic of one almost tumbled-down house, we found a copy of "The Lady of the Lake," with beautiful steel engravings, and a copy of "Scripture's Natural History" inscribed, "To K.F.P., All Saint's Day, 1900." And, of all things, a carefully rolled certificate stating that J.P., the owner of the house, had successfully completed a course in hypnotism, and was qualified to practice that branch of healing. Many a story may be found in old houses on dis-used roads.

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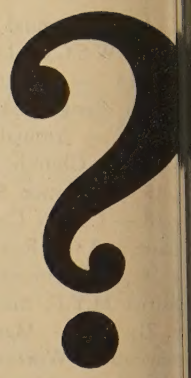

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Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

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